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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, DECEMBER 27, 1845. DAVID REED, PROPRIETOR.

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For the Register.

ERROR INSEPARABLE FROM INCONSISTENCY.

Numerous and great errors have long prevailed in the world. This fact is doubted by none. It is, perhaps, the necessary condition of frail, imperfect humanity. Yet we do not believe that man is fated to any description of mental blindness. He is capable of knowing the truth and emancipating himself from the thraldom of error. The primary views of the human mind are generally correct. Its simple perceptions are, the most of them, true and just. The moral atmosphere in which man 'lives, moves and has his being,' is so filled with the floating and shining atoms of primary *truths* that they are constantly coming into conflict with his erroneous opinions. The latter are usually generalizations; not simple conceptions, but abstract generalities. It is in abstractions that men make most of their mistakes. And the consequence is that those who have embraced important errors of opinion are almost constantly thinking and speaking and acting in contradiction to their professed opinions. They commonly think and speak and act conformably to their primary views. And by these their erroneous opinions *might* be corrected. And by these honest men are often rectified of their false views. But prejudice and pride stand in the way. Men strangely imagine that they disparage themselves by acknowledging a change in their opinions. This impression is one of their most frequent and hurtful mistakes.

The point we wish to illustrate in the present paper is this; that men are almost constantly speaking and acting contrary to their erroneous opinions. These opinions may belong to all the different departments of speculation; to morality; to politics; to philosophy; to religion. While a false system of astronomy prevailed the fundamental theory of it was daily contradicted by some plain and simple phenomena. And it was by these plain phenomena of every day's observation, that astronomy was finally rectified. And it is by similar means that all other popular errors must be dispossessed of their bad-titled dominion.

We *proceed* to make a few applications of the general principle above stated.

1. To the doctrine of the Trinity. Those who profess belief in this doctrine do, at the same time, declare their full adhesion to that of the divine unity. They affirm that they believe in one God, and in but one. They address themselves in prayer to the Holy One, whom they call 'Our Father in heaven.' They employ the pronouns, Thou and Thee, in the singular number. When speaking of God, and useing the pronoun of the third person, they say, He and Him, they distinguish God from Christ. They teach that God saves men by the agency of His Son, Jesus Christ. In prayer they use language like the following: 'we beseech Thee, O Lord, have mercy upon us, miserable sinners and pardon our sins for the love of Thine only and dear Son, Jesus Christ, our Lord, whom Thou, in Thine infinite compassion hast given to be the light and the life of our world.' Now if Jesus Christ, himself, be the one and only supreme God, the impropriety of such language as the above is manifest and palpable. The consistency of it is impossible to defend. It may be alleged and it has often been alleged, that the first person in the Godhead represents the whole Trinity; and that the second person has a human, in addition to His divine, nature. But this allegation is wholly assumptive, proofless and unsatisfactory. Why should the first divine person represent the whole Trinity, unless He be the superior and the head. If the other persons be equal to the first, then in reality, He is not first and the head. Of three equals, neither of them is first, nor head, nor representative. But the doctrine that the Son is equal to the Father is not endorsed, but denied, in the Holy Scriptures. Nor is the doctrine of the double nature of the Son. And the very idea of a double nature is an absurdity. Every creature must of necessity possess some one nature. He cannot possess two. It cannot be a perfect lamb and at the same time a perfect lion, and still be but one creature and perfect in its kind.

Trinitarians cannot define their doctrine without committing the most obvious inconsistency. We will take, as examples, some of the best and most accredited definitions that have ever been produced. There is the one in the Assembly's Catechism. 'There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; these three are one God, the same in substance and equal in power and glory.' In examining this definition, we inquire what is signified by the term, Godhead? Does it signify the same thing as the term, God? If so, why are two words used in the same sense? This must be faulty in a definition. Why was it not said, 'there are three persons in God;' why was the other word used? Because the word, Godhead is naturally conceived of and understood as a collective term, like the words, Committee, Board, Family. A committee and a board may be one committee, one board, but consist of a plurality of individuals. They are not terms of singular but of plural signification. When, therefore, the catechism says there are three persons in the Godhead, the idea of a collective term is communicated and received. But was this idea intended? If so, it must have been done artfully, inconsistently. Its effect is decisive. For Trinitarians deny that the word God is a collective term with a plural significancy. In either alternative there is an inconsistency. For if the term God be equivalent to Godhead, in the apparent sense of the word, then the unity of God is given up. But if Godhead be only equivalent to God, then the Trinity is given up, for it cannot be consistently maintained.

The definition proceeds, 'these three *are* one God.' But why not say, these three *is* one God. For such is the proper language of Trinitarianism. The Athanasian creed declares that the Father is distinct from the Son and that the Holy Ghost is distinct both from the Father and the Son; that the Father is the one supreme God, and that the Son also is the one supreme God, and that moreover the Holy Ghost is the one supreme God, and yet there is but one supreme God. That there are three individuals who are each and singly the one supreme God, yet that these three are conjunctly but one God. The absurdity of this language is palpable and cannot be justly nor plausibly denied.

We will advert to one other example. It is that of Professor Stuart's creed given at the late Anniversary in Andover. 'I believe in God the Father, Son and Holy Spirit.' Did Professor Stuart intend to say that he believes in three Gods? No. He acknowledged but one God. Did he mean to say that Father, Son and Holy Spirit are but different names of one and the same Divine Agent? No. For he believes that the Father and the Son are distinct agents or individuals. In either case he must be self-inconsistent. When a man declares that he believes in but one God and then proceeds to say I believe in one who is God, the Father; and in another who is God, the Son; and in a third who is God the Holy Spirit, he is justly chargeable with inconsistency and contradiction. The fact is as obvious as the sun in the clear heavens that Trinitarians cannot discourse about God without speaking inconsistently and absurdly.

2. Nor can those who hold the doctrine of man's innate and entire corruption. They cannot charge the sinner with the crime of having turned from the path of rectitude, for he never was in this way; nor with the sin of shutting his eyes against the light of truth, for he never possessed eyes which could discern this light; nor can he consistently call upon the sinner to repent, for the latter is incapable of repentance. But the retainers of this doctrine *do* accuse sinners of having turned away from the right way; with shutting their eyes and stopping their ears that truth may not enter them. And they profess to feel great surprise at the stupidity and willful perverseness of men. They talk of the very great and vast importance of holding up truth before the minds of the people. With one breath they say that truth regenerates the soul, and that all saints are born of the truth. With the next breath, they will affirm that no truth ever revealed to mankind can change the sinner's heart. And the case is manifest that ministers of this belief cannot preach to the unregenerate and enjoin any duty upon them without contradicting their own doctrine. They can say, become regenerate and you are safe. But saying this is of no use. When they appeal to the sinner's conscience for the truth of what they, enjoin the appeal, upon their premises, must be made in vain. Because a totally depraved man *has no conscience*. He is blind, deaf and dead. He can think and feel wrong, but he cannot think and feel right. He has strength, freedom, and will to do evil, but no strength, freedom and will to do good.

3. Those who abet the doctrine of election, in the Calvinistic sense, are chargeable with inconsistency when they hold the doctrine of a free salvation. When they declare from the pulpit—as they do—that the doors of the kingdom of heaven are thrown open before men; that the fountain of the waters of life is not a sealed fountain, but perfectly free and accessible: that God has made all the requisite provision for their salvation: that he is willing that they should be saved and is waiting to be gracious unto them. All this is so scriptural and true that the Gospel cannot be preached even plausibly without this representation. But it is manifestly and totally inconsistent with the sentiments of Calvinism. For it teaches that God will save none but the predestinated. He wills, and has made provision for, the salvation of the latter, but has reprobated all others. The divine plan would be deranged and nullified by the repentance and salvation of any non-elect. The Hopkinsian ministers were frank and fearless. They held up, in glittering light, both sides of this subject. They said to sinners, God forbids you to commit sin, but he instigates you to do it. He sincerely invites you to be saved, but he has decreed that you shall be damned. God had two wills; a secret, and a revealed, will. According to the one, you might become a vessel of mercy and glory, but according to the other, you will—unless eternally elected—soon, inevitably and everlastingly perish. Now who among men can be blind to inconsistencies so gross and glaring?

4. Those who declare that sinners are justified and saved so entirely *by grace* that there is not the least mixture in it of justice or of personal desert. This declaration has often been made. But at the same time they assure the man that he cannot be saved in his sins: that he must repent before he can receive forgiveness: that there are conditions on which the overtures of eternal life can be secured: that repentance and conversion must be their own voluntary work; that in conferring his blessings on men God rewards men according to their works: thus he renders eternal life to those who have sought it by a patient continuance in well doing; but indignation and wrath to those who obey not the truth but obey unrighteousness. The inconsistency of these representations is apparent. And if the latter representation be true, the former must be erroneous. But there can be no hesitation in regard to the doctrine of man's responsibility; that he is accountable, and must stand or fall; must be justified or condemned, according as he *lives* sinfully or works righteousness.

We might proceed to notice many other specifications on this general subject. But our object is not to show specifically and in detail who they are who hold errors inconsistent with acknowledged truths. Our point is more general; that all erroneous opinions—or nearly all—are contradicted by the dictates of common sense; by those primary truths which 'are seen and read of all men.' And it hence becomes apparent that men *need not* involve themselves in all the multitude of erroneous opinions which do, and which have, prevailed in the world. Let men be consistent and honest and they will retain no opinions which conflict with first principles and common-sense views. Errors are mostly incurred by generalization: by a fondness for system; by attempting to be wise beyond our wisdom: by assuming to know what we do not understand. We are under necessity of being ignorant of very many things; but we are under like necessity of embracing error. Let us then content ourselves with possessing a field of faith and knowledge which is plain and clear though it be but narrow and small. Ignorance is preferable to error. In connection with ignorance the way to truth is open and we may have strong and candid desires to find it: but it is the general character of error to live in communion with prejudice and false presumption. Hence the adage, 'none so blind as those who will not see.'

S. F.

For the Register.

JOHN MILTON AND THOMAS HOLLIS.

MR. EDITOR,—An extract in the last number of the Christian Register reminded me of a splendid copy of Milton's Works given to the Library of Harvard College by Thomas Hollis of London. It contains three engraved likenesses of Milton, one of which is the Lady likeness alluded to in the extract. Hollis had the three neatly pasted upon blank leaves and bound with the work itself and endorsed them with numerous manuscript memoranda. He describes *seven* 'effigies of Milton, known at that time and agreed to be original.' The description of one of them, which is in the hand writing of the donor, is interesting as showing what likeness is best. At the same time it is affecting, when we consider the noble mindedness of the father, and the dutifulness of the daughter, and the humble though honorable circumstances in which we find the latter many years after her father's death. I give it in Hollis's words.—'No. 5. A drawing in crayons from the life by William Faithorne, now belonging to T. & R. Tonson, booksellers in the Strand, London. About the year 1725, Mr. George Virtue, a worthy and diligent British Antiquary, went on purpose to see Mrs. Deborah Clark, Milton's youngest and favorite daughter, and for some time his amanuensis, who then lodged in a little mean street, near Moorfields, where she kept a school for young children for her support. He took with him this drawing, and divers paintings said to be of Milton, all which he contrived to be brought into the room, as by accident, whilst he conversed with her. She took no notice of the paintings, but when she perceived the drawing, she cried out—O Lord, that is the picture of my father. How came you by it? And stroaking the hair of her forhead added—just so my father wore his hair.—This daughter was extremely like her father.'

I may add that Hollis was a great admirer of Milton. He caused an edition of his works to be printed, and these volumes are bound in morocco and gilt with gilt edges in the most splendid manner of his time. He was in the habit of putting gilt devices and mottos upon his books to indicate his opinion of their intrinsic value or worthlessness. For instance, if a book was remarkable for its wisdom he had an owl stamped upon its back or sides; if for its folly, the owl was inverted. These volumes of Milton have on their backs near the bottom a lion crowned, standing upon a *cap of dignity or cap of maintenance*. Near the top of the backs is Britannia, seated on the globe, with a shield at her side, and holding a spear in her left hand and in her right a branch of the olive. The same figure of Britannia is stamped on each side of the covers of each volume with a star above her; and on the outside of both covers of both volumes is the still further addition of the motto—'O Fair Britannia Hail!' and the whole surrounded by an oak wreath. To enclose all this is a gilt border of an inch and a half in width on the margin of the sides, consisting of a great variety of crowns, the regal, baronial, &c., connected with various branches.

A blank leaf at the beginning of the work contains the following presentation note.—'Thomas Hollis of London's Inn, an Englishman, a Lover of Liberty, his Country, and its excellent Constitution as most nobly restored at the happy Revolution, is desirous of having the honor to present Milton's prose works, and Toland's Life of Milton, to the Public Library of Harvard College in New England.

January 1, 1759.

How charming is divine philosophy,
Not harsh and crabbed, as dull fools suppose,
But musical as is Apolo's lute,
And a perpetual feast of nectar'd sweets
Where no crude surfeit reigns. [Milton's Mask.'

Hollis gave books to Harvard College Library, to the value probably of twenty-five or thirty thousand dollars. Very many of them are stamped with his devices. He was constantly in the habit of inserting in his gifts extracts, in a clear, round, beautiful chirography, from various authors, and I believe no one is more frequently cited by him than Milton. His admiration for him seems to have been almost unbounded.

J. L. S.

EXCOMMUNICATION OF DR. KING.

The last Missionary Herald gives an interesting account of the opposition raised in Greece against the Rev. Dr. King, a missionary of the A. B. C. F. M., by the bishops and priests of the Greek Church. This excitement was commenced more than a year since by an accusation charging Dr. K. with attempts at proselytism in Smyrna, in the fall of 1844. This charge was soon followed by another, accusing him of impious and injurious language respecting the Virgin Mary.

CIRCULAR LETTER OF THE SYNOD.

The Holy Synod of the kingdom of Greece, to all devout and orthodox Christians in the Greek commonwealth.

At sundry times, and in divers manners, the utterly wicked devil plots against, and troubles, our orthodox Eastern Church, moved by envy against her on account of the rectitude of her doctrines, as she holds, at this day, the faith, which, from the very commencement of Christianity, she received from the apostles.

At one time Jesuits, and especially the so-called monks of the Western church, and from other ranks of Satan, as wild boars out of the wood, devour the vine of the Lord; at another, a new kind of apostles, coming from different parts, and even from North America, as grievous wolves, enter into the flock, and tear in pieces the sheep. If the Jesuits and other false apostles of the Western church, and those called, by way of antiphrasis, holy apostles of those churches, which separated from it, the Lutheran and Calvinist, desired truly and sincerely the extension of Christian truth, they had a wide and glorious stadium, the Jewish and Mohammedan nations, and others even still idolatrous, in Asia, and in Africa, and in America itself.—Had they run this race (stadium) they would have done a work pleasing to God; and had they been persecuted and slain, they would have been counted martyrs for the truth. But they being, as it were, sensible of the falsehood and rottenness of many, even of their principal doctrines and mysteries of their faith, and on this account ashamed, seek, in a thousand ways, to bring over to their evil sentiments, even those who believe aright, that they may thus conceal their own shame; and for this reason they compass the Grecian and Ottoman sea and land, to make one proselyte, not from the Jews, not from the Ottomans, or from idolaters, but from Christians, and those too orthodox; but wo unto them by whom the offence cometh!

Such a false apostle, named Jonas King, of North America, has had his den already for many years in Athens, a man exercised in the highest degree in hypocrisy, a real impostor and deceiver, making gain of godliness. The wiles and machinations of this impious and abominable man, against our holy faith, have been, for a long time, known to the Synod of the kingdom; and the frequent private meetings at his house were not unknown to it; but being moved by moderation and gentleness peculiar to our orthodox Eastern church, it has forborne, waiting for his return to what is right and proper. But this vessel of Satan, not only continues in his wickedness and depraved ways, under the cloak of teaching the holy gospel, pouring the poison of his wicked doctrine into the souls of the common people, falsely interpreting to them according to his wicked sentiments, passages of the New Testament relating to doctrines, and mysteries, and sacred rules; and abusing this moderation and gentleness, he has at last become so bold, as to publish in these days also a little book, consisting of two hundred and twenty pages, entitled "the Defence of Jonas King, taken from certain Greek newspapers," &c.

The little book of the false prophet is entitled "Defence;" but it is not a defence. It is an exposition of his wicked doctrines—a wicked work against our Lady, the Mother of God, and ever Virgin Mary, in the first place; and against the saints, against the holy images, and the worship paid to them, against the transformation of the bread and wine into the body and blood of our Lord Jesus Christ, in the fearful mystery of the communion.

But falsely explaining and wresting the second of the ten commandments of God, which prohibits idolatry and all unlawful modes of divine worship, he insidiously pours out the poison of his wicked belief against the saints, and the holy images, and the worship rendered them; and because we honor and worship the saints and the holy images, according to the explanation and teaching of the seventh œcumenical council, he in a manner rebukes the orthodox Christians as creature worshippers.

And since Jonas King believes, according to his heresy, that the bread and wine, in the mystery of the communion, remain bread and wine after the invocation of the all holy Spirit, regarded only as symbols, and are neither turned nor changed into the body and blood of the Lord, he rebukes also in this the orthodox Christians, because they believe in the change, or transubstantiation.

This Defence, therefore, of the evil-minded, and evil-believing American holy apostle, Jonas King, insidiously and plottingly written and published in Greece, and addressed to orthodox Christians, containing such and such like blasphemies, has been denounced to the minister of ecclesiastical affairs, that the writer and it may be arraigned before the proper tribunal, according to Article I. of the Constitution, and Article I. of the R. ordinance of the 23d of July, 1833.

But the Synod, anxiously concerned for the spiritual salvation of the whole pious body of our orthodox Eastern church, and not enduring that any of its members should be injured, excommunicates, as blasphemous and impious, the Defence of the Calvinist and Nestorian Jonas King; and prohibits to every orthodox Christian the reading of it; and calls upon one and all to deliver it immediately to the fire. It prohibits also, from henceforth, all and every kind of connection with this most impious heretic, that no one may salute or greet him in the street, or ever enter into his dwelling, or eat with him or drink with him. And whosoever shall transgress and disobey this ecclesiastical command, will be regarded as a follower of Nestorius, a reviler of the immaculate and our highly blessed Lady, the Mother of God, and ever Virgin Mary, an enemy of the saints, and of the holy images, and unworthy of the communion of the body and blood of our Lord and God Jesus Christ.

These things know ye, and thus do, that the grace of God, and his infinite mercy, together with our prayer and benediction, may be with you all.

Given at Athens, the 7th August, 1845.
†Neophytos, Bishop of Eubœa, *Pres't.*
†Cyril, late Bishop of Elis.
†Neophytos, Bishop of Attica.
†Gregory, Bishop of Achaia.
(L. S.) Th. Pharmakides, *Secretary.*

EXECUTION AND PROSECUTION.

From a letter from Dr. King, dated August 27th, the following extract is taken:

In one of the churches this morning, after the excommunication was read, the priest set up a cry of *anathema*, which the people re-echoed; and he then took a copy of my book, and burned it on a pot of coals, standing by, and prepared doubtless for the purpose, as Jehoiakim, King of Judah, burned the roll which Baruch wrote at the mouth of the prophet Jeremiah. Another copy was lighted and thrown into my garden; it was all consumed except a part of the cover.

Under the date of September 3d, Mr. King wrote again as follows:

The suit against me is commenced. Day before yesterday the officers of government entered my house, and seized all the copies of my book, which they could find, ninety-seven in number. I had previously distributed about nine hundred. This morning I received a summons to appear before one of the judges to be examined and hear my accusation. My examination and answers were as follows:

Question. What is your name?
Answer. Jonas King.
Q. Your country?
A. The United States of America.
Q. Of what city?
A. Hawley, a country town.
Q. What is your age?
A. Fifty-three.
Q. What is your profession?
A. I am an evangelist, that is, a preacher of the word of God.
Q. What is your religion?
A. What God teaches in his word; I am a Christian most orthodox.
Q. Did you publish this book, entitled 'Jonas King's Defence, &c.!"
A. I did, and distributed it both here, in Turkey and elsewhere. I gave it to all the professors in the University, and to others.

The Judge then read to me my accusation as follows: 'You are accused of having, in your book, reviled the Mother of God, the holy images, the liturgy of Chrysostom and Basil, the seven œcumenical councils, and the doctrine of the transformation of the bread and wine into the body and blood of our Lord Jesus Christ, in the fearful mystery of the communion. Have you any defence to make?'

A. Those things in my book with regard to Mary, with regard to transubstantiation, and with regard to images, I did not say; but the most brilliant luminaries of the Eastern church, St. Epiphanius, St. Chrysostom, the great St. Basil, St. Irenæus, Clemens and Eusebius Pamphyli, say them.

Q. Have you any thing to add?
A. Nothing.

The issue of the trial, to which Mr. King may have been brought before this time, cannot be predicted with confidence. His missionary labors at Athens may have terminated already; and he may have gone to some other post to continue his defence of the great doctrines of the gospel. But whatever result may be announced to us, we need not indulge any solicitude as to the safety and progress of the cause which he advocates. This very excitement is perhaps the most hopeful sign which has been seen in Greece for many years. From the discussion new going forward at Athens, and elsewhere, great good must necessarily flow.

OBSTACLES TO THE MISSIONARY ENTERPRISE, WHILE THE PRESENT, SOCIAL, AND POLITICAL INSTITUTIONS REMAIN IN HEATHEN LANDS.

In the *Foreign Missionary Chronicle*, for the month of Dec. there is a deeply interesting communication from the Allahabad Mission, giving an account of the struggles after truth of a Mohammedan gentleman and lady of the highest social standing. The old gentleman has twice been on the point of being baptized, and then has shrunk from the almost inconceivable weight of scorn which must befal him, and the personal dangers to which such a step would expose him. The lady alluded to is his daughter-in-law. Her husband, the old man's son, has already for ten years professed the Christian faith. That part which relates to this lady, we give below.

Another part of this *family* case I will mention, as it is part of the same. The eldest son of the old Maulavi, as has been stated before, was baptized nearly two years ago. Ever since his baptism he has felt an earnest solicitude about his father, and has used all his influence to encourage him forward in his better resolves. He has also felt an earnest desire and very proper solicitude about his wife, and also his little son and daughter. His wife's family are haughty, influential and bigoted Mohammedans, and greatly solicitous to keep her and her children far from contamination. She is not at liberty to have her food cooked at the same fire, or in the same vessel with her *husband's*, nor even touch a vessel out of which he has either eaten or drank, lest she be polluted.

So completely has *Hinduism*, with its notions of *caste*, wormed itself into the very frame-work of Mohammedanism in India. She is in a very unpleasant predicament; her friends are urgent with her every day, to discard her *husband* altogether, and never have any thing more to do with him. She does not wish to do so. At times she feels inclined even to join him. But how can she do this? She has never been beyond the precincts of the female apartments of her father and her husband. She is afraid to come out through the streets to come to our church, where she could receive religious instruction. She shrinks, not merely from the notoriety and disgrace which it would bring upon her amongst the circle of her acquaintances, but also from the apprehension which she has of personal insult, growing out of the state of society and Mohammedan opinion of the character of any female who is seen going about the streets, and the liberties they are accustomed to take with such females, unless they are entirely covered from public gaze, and protected by their friends. She has several times sent by her husband, to ask whether it would not be admissible that she should be baptized in her own house, and excused from the exposure of coming into the streets, and appearing in the open church, where males and females all assemble in the same house. This of course cannot be granted, for the two-fold reason, that Christianity requires of its friends an open and frank avowal, and does not permit transactions of such importance to be done in a stealthy way; and if it did, still she could not receive such instruction as would be requisite in such a case, while such a measure of seclusion is observed.

She has for many months been reading, during all the hours that she is free from the espionage of her friends, to enable her to judge for herself as to the claims of Mohammedanism and Christianity. She has read the whole Koran in Hindustani, with notes and annotations by Mohammedan authors, and has found various points and passages in it, which she thinks objectionable—which she thinks, at least, look more like the prophet making a convenient provision for himself, than like the faithful delivery of a divinely sent message. She is now reading the New Testament, with a view to compare its relative claims with those of the Koran. And from the questions which she occasionally sends to me through her husband, respecting the meaning of certain passages, it appears as though she is reading it with thought and attention. As a specimen of her questions, (one of her best ones perhaps,) a few days ago, she requested him to ask of me, 'Whether the Jews were accustomed, before the time of Christ, to contemplate the Messiah as the Son of God?' She saw something in the tone and bearing of the High Priest's questions to Jesus, in Matt. xxvi. 63: 'I adjure thee by the living God, that thou tell us whether thou be the Christ, *the son of God:*' which seem to intimate that they did; and she wished to be informed; for if they did, then the assumption of his being the 'Son of God,' was not one got up by his disciples and they who came after them, &c. I judge from this, and other similar questions, that she is a woman of sense and character. I have never seen her, nor is it likely I ever shall. She sends queries of this kind to me as the pastor of the church of which her husband is a member, and by her husband, that she may have them solved. If Mrs. W. were here, I could go with her to the house, and converse with her husband in the *mardana* (male apartments) while Mrs. W. could visit the wife in the *zanana* (female apartments) and thus a measure of Christian intercourse might be had with her, which might be of great service to her in her present inquiring state of mind.

I mention both in the case of the Maulavi and that of his daughter-in-law, chiefly to let the good people at home see a little of the difficulty which members of a family have to encounter, and the gulf which they have to pass over, if they should desire to follow the suggestions of the Bible, and also to show what the Gospel has yet to do for native *society* in new forming its forms and usages.

A PASTOR'S REMINISCENCES.

The following is from a letter, published in the Southern Christian Advocate (Methodist) by Bishop Andrews, giving an account of his feelings and recollections on revisiting the scene of his early ministry after an absence of many years.—It will be read with interest:

"The morning was exceedingly pleasant, and although the scenery on either bank of the Cape Fear is not at all romantic, yet to me the various points were full of interest, reviving, as they did very forcibly, the reminiscences of former times. I was approaching Wilmington, the scene of early labors and enjoyments; and as I drew near the city of *sand-hills*, memory was busy with the past; a thousand recollections of long-gone days thronged upon my memory and heart. Wilmington was the scene of two of my happiest and most successful years' toil as a minister. Here it pleased God to crown my feeble efforts with more than usual success. Many souls given me, who will I trust, be my crown of rejoicing in the day of the Lord Jesus. Of these, some have gone before me to the better land. Here, too, I first knew a father's love, and pressed my first born to my bosom; and here I was associated for two years with a congregation who, for affectionate attachment to their pastor, shown by a thousand acts of kindness, and for deep, consistent and zealous piety, I have never known surpassed, and rarely, if ever, equalled.

Many of these blessed ones have passed away to the home of the good; a few of them yet linger here to do good among their fellow men. Old father Jennett, I understand, yet lives.—God bless the dear old man. I should greatly rejoice once more to look on his venerable locks; and there are probably many others of my old friends still here, whose hands I should have been glad to shake; but, I had no time, having only an hour to stay. As I passed by, and looked at the beautiful brick church, which now crowns the spot where the old house stood in my day, I thought of many of my old friends, and could not repress the rising enquiry, Where are they? I thought of many of the godly women, whose shouts and songs and tears I had often witnessed on this sacred spot. There were sisters Dunbiben, Hattridge, Howe, Moore, and others. And then there were Mary McKenzie, and her cousin John Simpson of precious memory, whose intelligent and pious zeal will not soon be forgotten by those who knew them. The latter died not a great while after I left Wilmington; the former, in consequence of a pulmonary affection, had to remove to Florida. She settled in St. Augustine, where she taught school, and devoted herself to the work of doing good to the souls and bodies of her fellow-creatures. She was greatly concerned for the establishment of Methodism in this place, and was, for several years, the chief stay and support of the Methodist mission there. At her death, she bequeathed the most of her effects for the promotion of the same blessed cause.

The mission, however, was abandoned for several years, and has only very recently been revived under under more promising auspices. And who, in looking over this list, would fail to think of good old sister Gardner, and sister McIlhenny, and her afflicted and pious sister Mrs. White. Of the most of these it may be said, they are *dead;* and of them it might be added, and, '*these all died in faith.*' And then among the blacks, there was our faithful old chorister Roger Hazle, who used to set the tunes for us. I have his image before me now, as I used to see him when I gave out the hymn, rise in his place in the gallery, hymn-book in hand, and set the tunes for the whole congregation. And I remember, too, how I used to stand in that old pulpit, weary and hoarse at the close of my third sermon, when I gave out the last hymn, how the colored people used to sing with so much sweetness and power, that it seemed almost enough to raise the shingles from the roof.

And who that knew Wilmington in days of yore would fail to remember in this connection old *Will Campbell*, venerable for his years, and greatly beloved for his consistent piety. No stone tells where he lies, and he is, probably, scarcely remembered by the younger generation; but his record is on high—he was an honest, guileless, simple-hearted Christian, a man of sterling integrity and unblemished reputation. And with these were associated many others, of great worth, who filled up their humble stations in society, and passed quietly away from earth to heaven, scarcely noticed, except by God and His angels. Well, these are gone to the better land, but their mantle has fallen upon others: the spirit of ancient times still dwells in the church in Wilmington; and the beautiful temple which stands on the old site, is an enduring monument of their zeal for God.

POSITION OF THE KING OF PRUSSIA.

It is stated that the King of Prussia is about to put himself at the head of the religious movement in Germany. He has just uttered a phrase that will have an echo in all Europe. A deputation from the Catholic Chapter at Posen waited on him to take some step to restrain the religious movements of M. Ronge. The King replied, 'My dear friends, progress is stronger than I am—no one can avail aught against it.' This phrase is a worthy champion to that pronounced by the king at his accession—'I love an opposition which is sincere, and acts on principle.'

CHAPLAINS IN CONGRESS.

For a year or two past, a member of the House from Indiana, has signalised himself by opposing the appointment of Chaplains by the respective branches of the National Legislature. The debate, occasioned by him this year, is reported, in full, in the National Intelligencer, as follows:

The resolution submitted by Mr. Hopkins was read as follows:

Resolved, [the Senate concurring,] That two Chaplains to Congress, of different denomination, be elected, one by each House, to officiate during the present session, and that they interchange weekly.

Mr. Pettit, of Indiana, said he believed it was not competent for a member to offer two amendments at the same time, but he presumed the offering of one would not prevent him from afterwards offering another. He would now, therefore, move as his first amendment to the resolution to strike out the words "of different denominations," and on the amendment he should detain the House but a short time.

He never had been able to see the object in so wording the resolution, unless it was to foist upon one House or upon the other religious error in some form. He held that there was but one true religion, one true church, one true system of doctrine; this all the denominations professed to teach; whether they practised it or not, was a different question; however that might be, he insisted that there was and could be but one true church, one true ministry, and one true system of doctrine, as there was but one God. Now, suppose a candidate should present himself for the chaplaincy who was professedly an old school Presbyterian, while all other ministers were too bashful, too modest, too retiring, too true to the meek and lowly example of their Divine Master to present themselves as candidates, except one Mormon, in what a ridiculous attitude would one or the other of the Houses be placed!

[A voice. "You suppose a case that can't happen."]

Mr. P. said it was a case that might happen, and if it was not possible, it ought to be. Here, then, were two candidates, an orthodox Presbyterian and a Mormon. The Presbyterian might be elected by one House, and then, under the terms of this resolution, the other House would be compelled to choose for its spiritual instructor a man utterly heterodox. If religion was true, and the minister of any particular denomination was a promulgator of that one true religion, why not allow the nomination of two such candidates! Why compel the House to listen one week to a preacher of truth, and the other week to a preacher of error! Could there be greater folly than to plant a shrub or a vine one week, and pull it up the next! This was his first reason for proposing the amendment. Another reason was, that the mode proposed was inconvenient to the members themselves. Suppose, for example, the members of the other branch of Congress were all of one religious denomination, and that they made their election of chaplain first, before the House, they would of course elect a chaplain in conformity with their views, and would of course take a candidate of their own denomination.

Then suppose that the members of the House were in like manner agreed, and were of the same denomination as the Senate—(he heard gentlemen round him suggesting that this was not a supposable case, and he doubted indeed whether it was very likely to be realized in fact; he knew there were many pretended moralists and many professed religious devotees, but unfortunately their actions too often spoke a different language from their professions.) He might, however, suppose a case, and supposing the House wished to elect a chaplain in conformity with their own views, as the Senate had done, how could they do it under this resolution?—Nor was the case he supposed a mere farfetched probability; he believed here were two men of the same denomination now ready and willing to serve, and if he was right in appreciating some slight breeze of feeling which was beginning to manifest itself in the House, both Houses were inclined to elect men of the same religious creed. One of the two individuals he had referred to had long served in the Senate, and the other had as he understood, received the Democratic nomination in this House. [A laugh.] There was another one whom he did not know, from any action of the person himself, to be formally a candidate for election, but who, as he believed, was willing to serve if he should be elected, and he was of the same politics and of the same religion too, if indeed, there was any distinction between those two things now-a-days; he did not know that there was.

For these reasons, and for the paramount consideration that if they were to have preaching and praying, there was a right and a wrong in it as to sect, and the effect of the resolution in its present form would be to compel one or the other of the Houses of Congress to choose error, he had offered his amendment.

Should this amendment prevail, Mr. P. had another which he should then present, not with the remotest view to abolish the rule or abrogate the practice which had so long prevailed; for he could, with the utmost sincerity, declare, as from his inmost heart, that personally he should be glad to see the House opened every morning with prayer. But he utterly loathed and despised the prevailing practice of having any priest, who, as such, professed to be a commissioned general from the Almighty, begging and electioneering for a corporal's commission in that House. He should be sincerely glad if a man of such a character for talents, for learning, and for piety as fitted him to be of use to the members of that house, should be invited by them to act as chaplain on their behalf. It would give him satisfaction if the Rev. Dr. A. or Dr. B., of Boston, of Charleston, of New Orleans, or from any other portion of the Union, should receive a respectful invitation to that effect, accompanied by a promise that the members of the House would handsomely compensate him for his services. This was the course which ought to be pursued.

When he came to speak on the second resolution, he might probably favor the House with the reading of a few letters which he had received. In relation to the present amendment, he hoped that it might receive the favor of the House, and the gentlemen might be left free to choose a chaplain of any religious denomination they preferred. For his own part he was a Presbyterian, and as such he should decidedly prefer a Presbyterian chaplain; but if the Senate should succeed in getting a chaplain of that denomination, no alternative would be left to him but to turn round and bid God speed to a man, and put money in his pocket and bread in his mouth to enable him successfully to promulgate error from the Speaker's chair of the House of Representatives. This he was not willing to do; he wanted to vote for a man who held right doctrine; and he was not to be controlled or overruled so as to do his part in having error taught, whether from the Speaker's seat in this Hall or the Chair of the Vice President in the other House of Congress.

Mr Hopkins said he had not risen to debate the question. The resolution was drawn up in conformity with a rule and practice which had prevailed from the foundation of the Government. He did not doubt that it would receive the support of an almost unanimous vote of the House; and, as he did not wish to see their time occupied by useless discussion, he would ask the previous question.

The call was seconded by a large majority of the House.

The previous question was put and carried; and the question being first on the adoption of the amendment—

Mr. Pettit demanded the yeas and nays; but the House unanimously refused to order them.

Mr. Pettit then rose and asked to be excused from voting, and to state his reason for that request.

The Chair reminded him that the rule which allowed a member to give his reasons in support of such a request required that they should be stated "succinctly."

Mr. Pettit said he would state his reasons "succinctly." [A laugh.] And the first was that he greatly feared lest the House should foist upon him a chaplain whom he did not like. Some one had been writing him letters claiming the Democratic support.

Mr. Hendley rose to order. His colleague, instead of stating his reasons, was exhibiting to the House letters received from one of the candidates for the chaplaincy.

Mr. Pettit said that he had said no such thing as these letters were from one of the candidates, (though he might have said so with great truth.) [A laugh.]

Mr. Henley being called on by the Chair to make his point of order, repeated what he had before said, that his colleague was not giving reasons for being excused from voting, but was showing letters which he had received from one of the candidates.

Mr. Pettit repeated his denial.

And the Chair decided that the reading of the letters to which the gentleman had referred was irrelevant, and therefore out of order

Mr. Pettit said he had not read any letters, nor did he propose to read any. [Much laughter.] The papers he held in his hand were not letters. [Increased merriment.] He had said that he wished to be excused from voting because he was afraid a man would be foisted on him whose doctrine and practice he could not approve; which was a very good reason. He was afraid a man might be elected who was far too much engaged in electioneering for the honor of the Christian religion. Another reason was that he wanted to offer another amendment, which should make the expenditure constitutional, by requiring members to pay the chaplain out of their own pockets.

Mr. Henley again rose and observed to the Chair that it was most evident that this whole procedure on the part of his colleague was a mere farce. He had been pronounced by the Chair out of order, and ought, according to the rule, to take his seat.

Mr. Pettit said he had the floor.

Mr. Henley said that, in stating his reasons, his colleague was taking a latitude which did not comport with the position of a member asking to be excused from giving his vote.

The Chair pronounced the reasons of Mr. Pettit to be irrelevant. The gentleman was out of order, but might proceed in order.

Mr. Henley reminded the Speaker of the rule which declared that when a member had been pronounced by the Chair out of order, he must take his seat, and could not proceed in his remarks unless by the express permission of the House.

Mr. Pettit said he had a right to proceed in order. [Much laughter, and cries of stick to it!"]

The Chair read to Mr. Pettit the rule applying to the case.

Mr. Henley insisted on the rule being enforced.

The Speaker ordered Mr. Pettit to take his seat; and the question being put on his having leave to proceed, it was decided in the affirmative: Ayes 71, noes 62.

So Mr. Pettit was allowed to proceed.

Mr. P. resumed, and said his first duty was to return his thanks to the House for the indulgence they had accorded to him. He should cast no reflections, and in token of his gratitude should occupy the time of the House but a few moments. He had desired to offer another amendment, to which he had alluded, but from which he was debarred by the rules of the House. The subject of it, however, was well known. In support of that amendment he had meant to read certain papers, which had been sent to him, but this he should not do. He was, on this resolution, opposed to voting, because, if he did, he might then be compelled to vote for an officer which he deemed unconstitutional; he might be compelled to put his hand into the public treasury and pay for the promulgation of doctrine which he did not approve.—The Senate was a very learned body, and very religious; they had no doubt chosen a religious teacher of the right denomination, or they would do so; they were older men, and wiser and more learned, and better men than the members of the House. They were, no doubt, well able to judge as to which was the right doctrine, and which was the apostolic succession. They would get the best chaplain, and then the House would be driven to take a second, or a third, or a fourth rate man, because he happened to be of a different denomination. For these reasons he asked to be excused from voting.

Mr. McConnell moved that Mr. Pettit be excused; and the question being put, it passed in the affirmative.

Mr. Chipman rose, and was about to address the Chair, when the Speaker reminded him that the previous question had been ordered, and that no debate could be permitted.

Mr. Chipman said that he had risen to move that he also might be excused from voting, and he wished to give briefly his reasons. He knew that in taking the course he did he might subject himself to the censure of perhaps a majority of the House. He did not, however, mean to treat the question with any thing like levity or disrespect, but whenever he was called on to act with the Constitution on one hand, and his personal safety on the other, he had but one alternative. If any gentleman could show him any authority, either constitutionally or otherwise, to vote the people's money to such a use as that contemplated in this resolution, he was prepared to vote for it most cheerfully, but until then, neither to promulgate the gospel nor any other creed, would he take the money of the people and apply it to any unconstitutional purpose. He knew very well that in this case precedent might be pleaded, and gentlemen might refer to the uniform practice of the House; but with him precedent did not weigh one straw.—The Constitution was his guide, and though it could be shown that the House had been perpetually in the breach of that instrument from the very foundation of the Government, he was ready to take all the consequences of refusing to vote, and he hoped the House would allow him to sit in silence.

Mr. McConnell moved that the gentleman be excused from voting; which was agreed to, and he was excused accordingly.

The question then recurring on the adoption of the resolution—

Mr. Pettit inquired of the Chair whether it would be in order to offer a substitute? [Much laughter.] He had been informed that the clergy of this city were very desirous of officiating, in turn, as chaplains of the House, without pay or compensation of any kind.

Mr. P. demanded the yeas and nays; but the house refused to order them; whereupon the resolution was agreed to.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 27, 1845.

WHAT NEXT?

The following pleasant article appeared, under the above head, in the last Puritan.

In a late laudatory notice of a sermon entitled *the Bible and the child*, by the Rev. James Martineau, (of Liverpool we believe,) the Christian Register gives his readers an item of information, which we presume will be as new to them, as it was to us.

"Mr. Martineau," says the Editor, "vindicates a similar discrimination in the authority and use of the Old testament, to that urged by Mr. Norton, *Professor Stuart* and enlightened and liberal divines generally." How Mr. Martineau "discriminates," is sufficiently clear from the following extract.

"To take up the series of writings, (the scriptures) which mark this progress, as an immutable system of religious instruction, to give it a didactic as well as a historical importance; to attribute the same infallibility to the gross materialism of its earlier, and the divine spirituality of its later parts; to refer our children indifferently to Jacob and Christ; and to bid them go and learn devotion, now amid the yells of exterminating war in Gibeon, and then at the feet of the Prince of Peace in Nazareth:—can only produce the most bewildered conception of Deity and the most unsteady operation of the devotional sentiment; a fusion into the same mind, of the elements of the savage and of the angel. Till this superstition be abated, a great portion of the power of religion will be employed in bidding successful defiance to the holiest sentiments of the conscience and the heart."

"The *Christian* aliment of the Scriptures must be disengaged from all else. The essential obligations of human nature, must be discriminated from the accidental positions of Judaism, and the living Providence of the universe, separated from the obsolete politics of Palestine. Perform this analysis, and though you mutilate the Scriptures, you teach Christianity."

Such are the Rev. James Martineau's "discriminations." What Professor Norton's are, every one must be pretty well informed, who has looked into Professor Stuart's late triumphant defence of the Canon of the Old Testament. The Cambridge Professor labors hard to show in his work upon the sacred Canon, that some whole books of the Old Testament, and large portions of others, are spurious. Professor Stuart writes an answer of *four hundred* pages; and now, lo and behold! the leading Unitarian paper in Boston classes them together, as making *similar* "discriminations," in regard to "the authority and use of the Old Testament"—not forgetting to take Mr. Martineau, together with "enlightened and liberal divines generally," into the same co-partnership! Verily, the wand of the Register produces strange alliances! A Unitarian Professor writes a book expressly against the Canonical authority of the Old Testament. An orthodox Professor writes an answer, expressly in its defence, and yet they "discriminate" alike with regard to its use and authority! Now this is decidedly the coolest stroke of Unitarian policy, that we have met with for a great while. And what makes us marvel the more at it is, that the same paper virtually classes Professor Stuart among the most bigoted sticklers for Calvinism.

The venerable Andover Professor of Biblical Literature, when he sees with what company he is classed, will, we suspect, be quite as much astonished as we are. We should like to witness the first interview between him and Professor Norton, and to hear them congratulate each other, upon being so kindly brought together and introduced, by the editor of the Christian Register! It would be rich! Truly our friends on the opposite side of orthodoxy, must be hard pushed, or they would not cross our lines, and claim the champion who has just given them so signal an overthrow.

Who those "enlightened and liberal divines generally," are, whom the Register classes with the two Professors and Mr. Martineau, it might be presumptuous in us to conjecture. We should suspect however, they must be some such cousin-germans as Dr. Palfrey and Dr. Woods; Jonathan Edwards and Theodore Parker.

In reference to the above we can only say that whoever undertakes, with the spirit and the learning of a true scholar, to treat the subject of the authority of the several books of the Old Testament, will find himself compelled, like Mr. Stuart and Mr. Norton, to discriminate between them. The elements that belong to the case require this. If Dr. Woods, or another Jonathan Edwards, were to treat the subject at all, and tell the honest truth about it,—if they were fairly to present the difficulties and differences that attach to its various parts, they would necessarily exhibit such facts, as constitute a discrimination. This is not a matter of opinion. It is perfectly immaterial what Mr. Stuart or any one else says he believes. It is the business of whoever writes on this subject to present to his readers the considerations and evidence relating to each book, and if this is done, some books will be found to have more and some less in their favor. We call upon our learned men, and leading theologians to lay before us the truth that belongs to this subject, and then we as well as they will form our judgments, and those judgments, from the unequal degree and force of the truth as bearing upon the several books, will be discriminating. To show that, after all, there is a substantial agreement between Mr. Stuart, Mr. Norton and Mr. Martineau, we present the following additional passages from the late work of the first named gentleman, noticed by us at length in a previous paper.

After a long struggle with the difficulties belonging to the book of Canticles he says:—

'It is safe for the doubting and wavering at least to let it alone. If they find that they cannot safely read it, they are bound to let it alone; at least I should not hesitate in my own case.'

Surely neither Mr. Martineau nor Mr. Norton have set aside any thing in the Old Testament more decisively than Mr. Stuart advises others to do, so far as this book is concerned.

One purpose of Professor Stuart's book is to draw a line of discrimination between different parts and passages of the Old Testament.

'The most difficult and delicate part of my task remains. In many respects this is also the most important; for it is the *practical result* of all which has been hitherto laid before the reader and defended.

Where shall a Christian teacher or reader draw the line between what is ABROGATED *in the Old Testament, by the coming of Christ and by the revelation of his will in the New Testament, and that which* REMAINS IN FULL FORCE, *and to which appeal may be made as being at the present time of divine authority and obligation?*

If by this question is meant, a requisition to draw a boundary line between the two, which is always practically palpable, and always visible and plain even to the weakest eye, no intelligent and considerate man would undertake the task. The New Testament has passed sentence of abrogation on no specific book, or part of a book, as such, which is contained in the Old Testament. To its decision, viewed as designating this or that particular portion or book of the Old Testament as no longer having authority to decide matters pertaining to religion for us, we cannot appeal. All which it has done is to lay down and establish *general principles*, by the aid of which we must decide what still remains obligatory, and what is virtually repealed.

The ULTIMATE APPEAL, then, is to UNDERSTANDING AND REASON.'

'That which belongs merely to Judaism as such, is wholly abolished by the Gospel. WHAT BELONGS TO ALL NATIONS IS FULLY RETAINED. The proper application of these two simple principles, is all that is necessary to a right understanding of this whole subject. The task needs, indeed, some good measure of discrimination and judgment. In some few cases it needs a more than ordinary knowledge of both the Jewish and the Christian religion. But in the main, the thing can be made intelligible to all; and it may fairly be considered as feasible for the mass of Christians even tolerably well instructed, to draw the lines of separation in most of the important cases.'

'It needs, I readily concede, some skill always in a successful manner to divest the kernel of its shell or its husk; more than some of those expositors have exhibited, who have the faculty of making one passage of Scripture just as fruitful as another, and even of deducing a whole system of theology from any given passage. But still, common sense and a moderate share of taste may suffice for the matter in question.'

'I would that the Old Testament were employed oftentimes in quite a different way from that which is not uncommon in resorting to it. What can we say of those, who find just as full and complete a revelation in the Old Testament of every Christian doctrine, as in the New? For example; the doctrine of the *Trinity* is found as completely there, as in the New Testament. Yet the Savior, in reference even to Moses says, that 'no man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, *he hath declared him*;" John 1: 18. Were the Jews *Trinitarians*, before the coming of Christ! I know of no satisfactory evidence of this fact. All the efforts to prove it have ended in mere appeals to *cabbalizing* Jews, who lived long after the New Testament was written.'

'But to the scruples of some minds about this or that particular book—to doubts whether this or that was a part of the Canon sanctioned by Christ and the apostles—while, at the same time there is a ready deference to their authority in all cases where persons in this state can see it to be clearly shown, it would be unreasonable and disrespectful not to pay some ready and cheerful attention. Luther rejected the epistle of James and the Apocalypse from his canon, as we have seen above; but Luther had no doubt of the divine authority of the New Testament as a whole, with this exception.—He also admitted the Old Testament to the same rank. Now some other Christian, in the like spirit, may admit the Law and the Prophets and the Psalms; but he might possibly reject Esther, Ecclesiastes, and Canticles; or at least he might deem it doubtful whether these books ought to be ranked with those. Of such an one I could easily say that I regarded him as a Christian, if his demeanor and his principles in other respects were such as become this character. If he had no dark spirit of skepticism as to the books of Scripture in general, or as to revelation in general, but accorded to it a sincere and hearty belief, then I could easily suppose, that his head was rather in fault than his heart, (if indeed he be in fault), and I should feel it my duty rather to labor to enlighten his mind, than to reprove the state of his feelings.'

After stating at considerable length the difficulties connected with the book of Esther, some of which he attempts, and others he does not pretend, to remove, he expresses himself in the following honest and manly terms.

'It is better to confess our ignorance, than merely to guess at a ground of explanation, and then proffer it as something substantial.

The reader will perceive, that I have dwelt much longer upon the books of Chronicles and that of Esther, than on the other books of the Old Testament. I have done so because I deemed it to be necessary. Few readers investigate difficulties of such a nature as these books bring to view; and when they are brought forward by those who doubt or deny the claims of the Old Testament to authenticity and genuineness, most readers feel astounded by them. In presenting these and the like matters to the reader, I hope to satisfy his mind, that my object is not to carry a point *per fas aut nefas*. Truth needs no pious fraud to support and commend it. If the Bible is indeed *the word of God*, it certainly does not shun investigation, but demands it. The example of the noble Bereans, who searched the Scriptures daily in order to ascertain whether what an apostle had preached was true or not, is one which is commended in the word of God, and worthy to be commended to all who reverence his word. Much as my own mind has been sometimes rendered anxious by critical doubts and difficulties thrust upon it, yet I have never for a moment deemed it best to conceal these difficulties, or to look away from them merely to get rid of the trouble of studying and examining. On the same ground I do not think it expedient merely to glance at difficulties, sufficiently to show that one is not altogether ignorant of them, and then to dispose of them by a general condemnation of everything which approaches minute or doubting injury. It may be dexterous management in a pleader before a court and jury, to conceal the weak parts of his cause, and to keep out of sight whatever can be said against his client's interest; but how long will the same jury continue to confide in such a pleader's declarations, or in his management of causes, if he is wont to do this? If we, who profess to believe in the divine authority of the O. Test. Scriptures, decline to examine and consider the difficulties, which attend a minute and critical inquiry into their condition and contents, how can we expect to convince those who differ from us and reject them? I do not indeed think it to be the dictate of prudence and sound judgment, to anticipate the time and circumstances in which we live, and publish to the world doubts and difficulties that have not yet come before the minds of the community who surround us. But when they do come, it is not sound policy to aim at winking them out of sight, nor to treat them as altogether unworthy of notice, specially when they are apparently founded upon what the sacred text itself seems to disclose. But doubts and difficulties have already been published to our religious community, by the works of De Wette and of Mr. Norton; and no silence on our part will help this matter. I accede, in my own judgment, to what the celebrated Dr. Bellamy of Connecticut used to say to his theological students, in his parting Lecture: 'Gentlemen, on the subject of *polemics* I have one piece of advice to give you; and this is, that you should never raise Satan unless you can lay him.' But in the present case, I have not raised him; that has been the work of others. Whether I can lay him, is indeed a serious question, and one which it is not for me to decide.'

The diffidence and distrust which Professor Stuart expresses in the above passage, of the practicability of explaining away all the difficulties that belong to the theory of the equally inspired authority of all parts of the Old Testament, pervade his book. We have classed him with those writers who have rendered an invaluable service to Christianity by promoting a discriminating estimate and use of the Old Testament Scriptures, because whoever reads his book will become possessed of the considerations that render such a discrimination necessary.

It is of no consequence what is the title of his book, or what he persists in declaring to be his own belief. Its contents, as a whole, are decisive against the doctrine of the plenary and pervading inspiration of the Jewish writers, and we again hail its publication, as another important service rendered by its author to the cause of Christian truth and theological learning.

SCHOOLS AMONG THE INDIANS.

We are permitted to lay before our readers the following letter from an Indian Missionary, in the interior of Michigan, addressed to the Rev. Reeder Smith, who has been for some weeks in this city, Agent of a literary institution at Albion in that state, one of the prominent objects of which is the education of Indian youth. The letter does not contain any great amount of general information, upon the subject of Indian Missions, but is interesting as a brief and modest account of the travel and labors of the missionary, and from the opportunity it offers those, who would gladly aid in the education and improvement of the Indian, to make a wise bestowment of *books*, or *clothing*, or *money*, toward that purpose. Any who feel disposed to take advantage of it, will find Rev. Mr. Smith, at U. S. Hotel.

For the Register.

RIVER MISSION.

FLINT, Dec. 10th. 1845.

Rev. REEDER SMITH, Agent, &c.

DEAR BROTHER,—I received your kind letter last Saturday, and hasten now to answer it. We closed our first Quarterly Meeting last Sunday evening. The occasion was deeply interesting, and the power of religion was manifest among the Indians. Now as it regards the matters of which you wrote me, it is not in my power (time and language would fail me in attempting it) to make a full statement; but a few remarks will give you some idea of our position and labors, and 1st., there are six bands or settlements of Indians to which we preach, with an open door to several other bands. Among the Indians included in this mission there are about 280 members of the Church. The travel, as you must know, is of necessity very extensive. It takes about 450 miles ride to visit all the bands; and if, as is our rule and purpose, we do this once in four weeks, in connection with a variety of other things, that claim our attention, I cannot, as you will perceive, be at home a great deal of the time. As the Indians are generally poor, you may *imagine* our privations. I am not disposed to write about *them*. As regards education, there is a general anxiety among the natives to have schools. I have succeeded in getting one school in operation among the Lakeville Indians, with which they are much pleased. It consists of about eighteen females and fifteen males, with a prospect of an increase of about forty. It has been in operation about three weeks. Its present prospect is good, but there is great need of clothing and books; and for want of these and a sufficient appropriation, I fear that we may not be able to keep it in operation through the year.

And to be short in writing on this subject of schools, I say generally we have no books, no clothing for the children; and when the Chiefs, and the Indians and the mothers come and say, 'we want a missionary, we want our children to learn, but we have no means,' and ask with tears in their eyes, (as has been the case here) 'what shall we do! *must we* give up and sit down and die in ignorance!' I do not know what to do, or how to answer them. I could weep, if that would do. I could speak, if that would do. But it will not. Action, prompt efficient action, is wanted and must be had, or they perish in despair.

There is work on this mission for at least three faithful missionaries and three teachers are absolutely needed, but there is no appropriation and no funds to appropriate. If you can do anything to help in establishing schools among these Indians, it will be a *glorious work*. I was glad when I received your letter—hope began to spring up in my mind. It would take several letters to give all the information asked for in your letter.

* * * * *

I should like to write more about some other matter of interest but must stop now with saying if you can do anything for this mission, do help us. Either *books*, or *clothing*, or money, would be acceptable and useful. Schools among the Indians are the great means to help them. To educate them is the way to save them.

Yours, in the best of Bonds,
GEO. BRADLEY, Missionary,
REV. R. SMITH. Flint Mission.

N. B. The name of the Mission is altered to Flint River Indian Mission. G. B.

For the Register.

'THE CHRISTIAN NAME.'

GENEVA, Ill. Dec. 1st., 1845.

I have been much pleased with several communications which have recently appeared in the Register on 'The Christian Name,' and particularly with the one in the number of Nov. 15th. My experience has been of such a character as to make me feel very deeply the force of the remarks of P. S. Names *do* possess a mighty influence,—they *do* create unfounded prejudices,—they *do* separate from each other those who cherish a common faith. Multitudes are prevented by names, and by nothing but names from heart-sympathy and hearty co-operation with each other in works of Christian benevolence. The name Unitarian may to our minds be associated with all that is pure, and true, and noble and inspiring in faith and character. It may be synonymous with Christianity itself. But it is not so to all. There are many intelligent truth-loving people, who from education, associate with the name Unitarian the idea of fearful errors,—the rejection of Christ,—and of Bible,—and of every thing in religion which their hearts hold sacred and dear. In places where the denomination and name are little known, these associations prove a very great hindrance to the spread of truth. The name fills the multitude with fear, and every truth uttered by one who bears it, is suspected to be a covering for some poisonous error. Though to us it is on some accounts dear, if it is thus evil in its effects on the minds of others and injurious to the interests of Christianity, may we not readily relinquish it for one which is respected by all, and which in common with others we have ever claimed? Unitarian is a name too narrow—too sectarian for those who bear and have borne it. It does not express their leading ideas or their real character.

For such men as Channing and Ware and a multitude that might be named among the living, *Christian* is the only sufficiently characteristic and comprehensive name. We were not baptized into one truth however important, but into a whole Christianity—into Christ himself. Him we regard as the *way*, the *truth* and the *life*. Him we acknowledge as Master and Lord, and his name is most honorable and most appropriate. I am glad the subject has been introduced and hope a general expression of their sentiments will be given by all who feel interested in it, and that it will not be dismissed from the columns of the Register, until it has received the attention it deserves. A. H. C.

For the Register.

SECOND UNITARIAN SOCIETY IN LOWELL.

MR. EDITOR,—You have once or twice alluded to the Second Unitarian Society in this city, and both you and your readers may be pleased to know that its prospects have assumed so encouraging an aspect, as to lead its members to make inquiries for a pastor. It so happened that at this period they heard that the Rev. Mr. Barry of Framingham had asked a dismission from his pastoral relation to the Church in that town; and as this gentleman is well known in this city, where he formerly fulfilled a ministry of nearly five years, and is remembered with much esteem, the members of the Second Society did not hesitate to extend an invitation to him to become their pastor. This invitation Mr. Barry has accepted, and will immediately enter upon the duties to which he is called. He will return, meeting many good wishes for his success; and we hope that the Second Society, with a spirit of generosity which deserves praise, with the help it has received from the First Society, and with the aid which the Unitarian Association will, as we trust, extend to it in its 'day of small things,' may be built up and established. Then with two Societies, and our excellent and successful Ministry-at-Large, Lowell will not be behind other places in its support of the cause of truth and love. Very truly yours,

Lowell, Dec. 22, 1845. H. A. M.

For the Register.

THE PROTESTANT REFORMATION.

MR. EDITOR,—The Protestant Reformation, (so called) seems to my mind a subject the most discussed and least understood of any that occurs to me at present; and like many other persons, I now avail myself of the very common privilege, of writing on a subject which I probably know the least about, but I do it for the purpose of eliciting information. I have often heard the subject discussed in the pulpit, but the facts stated, and the conclusions arrived at, were never satisfactory to my mind. In fact the term Reformation does not appear to me to be significant of a complete revolution of public religious sentiment. As well might the French Revolution be termed a reformation. The American Revolution could with much more propriety be termed a reformation than the movement started by Martin Luther which was succeeded by the usual consequences of all revolutionary movements when the habitual restraints of mankind are suddenly removed; so much were they of that character, that one writer at least asserts, that for a century or more after the reformation, Protestant countries actually retrograded in civilization, whilst during the same period, Catholic countries remained in statu quo. (See, Taylor's Historical Survey of German Poetry.) The circumstances which produced a John Calvin and his Creed, were nearly, if not precisely analagous to those which produced a Napoleon Bonaparte and his arbitrary government. It was not until after the period which it covered, that the Protestant Reformation, properly so called, actually commenced, and is now progressing as fast perhaps as a due regard to healthful permanency will admit. The above crude remarks are made for the purpose of calling to the subject the attention of some such writer as your correspondent S. F. who to my mind, appears the most free from sectarian prejudice of any writer of the present day with whom I am acquainted and precisely such an one as might be expected to do the subject ample justice.

J. W.

Brooklyn, L. I., Dec. 17, 1845.

NEW PUBLICATIONS.

I. Critical and Miscellaneous Essays, to which are added a few Poems, by Alexander H. Everett. Boston: James Munroe & Co. 1845.

Mr. A. H. Everett has long been known to the public as one of our most learned and accomplished scholars and writers—with powers of mind naturally of the highest order, he has combined a cultivation of which but few have had a like opportunity, and in occasional addresses, and articles in the periodicals, as well as some larger works, he has given evidence of great intellectual energy, of a refined taste, and of rich stores of classical and elegant attainments. But we confess that, highly as we estimated him in these respects, a perusal of this volume has impressed us with a feeling that we have never before adequately appreciated his worth as an elegant, brilliant, and affluent writer.

We are quite confident that these Essays will, at once, raise his reputation to a higher level than it has reached in the estimation of his countrymen, and be acknowledged abroad as an acquisition of the first order, in the department of English literature to which they belong. There runs through them a vein of strong sense, pervaded by a temperate spirit, and embellished by pleasant and piquant illustrations flowing from an inexhaustible fountain of anecdote and criticism, replenished from all the remains of antiquity and from the literature of the modern nations. The volume is enlivened with a quiet and gentle humor which will exhilerate and retain the attention of the reader.

We have long regarded the anonymous character and multifarious contents of our periodical literature as attended by some great and serious disadvantages. In England and in this country a considerable proportion of the choicest productions of the finest minds has been deposited, for the last thirty or fifty years, in the quarterlies and other periodicals. There they are mixed up with inferior matter and buried under a vast mass of mere rubbish, from which but few will have the inclination or the ability to disinter them.

Looking through the long series of the Edinburg, Quarterly or North American Reviews, as their contents are anonymous, is like roaming over a desolate and uninhabited country. The practice of anonymous writing depopulates the fields of literature. One great part of the pleasure and the benefit we receive from reading, is derived from considering what we read in connection with what we know and think of the writer. We are strongly inclined to think that it would heighten the interest of the public in our larger periodicals, if they were to give—not merely the initials which often serve only to puzzle or mislead—but the full names of the writers appended to their articles.

We return to the work before us, to express our hope and belief that it will strike the public as it has us, and receive such a welcome and circulation, as will lead others to follow the example of its author, and gather up and publish a judicious selection of their scattered writings.

We might mention a large number of the contributors to our journals who by taking this course, would raise their own reputation still higher, confer a favor upon the reading public, and add to the value and honor of the literary character of the country. For instance, selections from the miscellaneous writings of Edward Everett, Andrews Norton, Wm. B. O. Peabody, Geo. Ticknor, James Walker and many others, made upon the plan of the volume before us, would be hailed with the liveliest satisfaction by the public. Their articles in the various periodicals have been universally admired, at the time of their publication; but that species of literature is like a flowing stream—whatever is borne upon its bosom quickly disappears and returns no more, and if not pursued and snatched from the current, will at last be lost in a boundless ocean of oblivion.

II. The Southern Quarterly Review. No. 16. Oct. 1845. Charleston, S. C. Silas Howe.

This number of the Southern Quarterly is very much confined to the topics relating particularly to that part of the country, but for this very reason, commends itself to the notice of the general reader, who is desirous of becoming acquainted with the prevalent sentiments and engrossing concerns of every portion of his fellow citizens, and every district of his country. We are pleased to find that the influence of this review is given to excite in the people a discerning scrutiny and estimate of their natural resources, and of their adaptation to a liberal system of internal improvements. In the article on Georgia, a severe castigation is given, under cover of a criticism on a publication by Mr. Cheves, to that class of political writers and orators in the South who have sacrificed the great practical interests of the country to perverse and arbitrary distinctions and theories of constitutional interpretation.

In the article on Mississippi, the writer, probably a citizen of that State, vindicates and applauds the conduct of its government and people in refusing to pay money borrowed on its credit, and paid over to its agents. 'Her position,' says the writer, 'is indeed a proud one'!!!

It is a pity that southern writers do not adjust their style a little more to the progress of taste and refinement in the rest of the world. This review has too much of a boastful and bombastic spirit and style, too many 'chivalrous sons,' 'gallant states' &c. &c. If the editor were to keep an eye upon this prevailing fault of his writers, and strike out here and there, such gasconading and strutting expressions, he might gradually effect an amendment of their style, and if this ridiculous blemish could be removed, the southern country would be found eminently well adapted to maintain an elevated Quarterly.

Among the critical notices we find the following, which will be read with interest, particularly by the many hundreds, nay, thousands, we hope, among our readers who have been attracted to Mrs. Dana's book.

We would suggest that a conversion from Unitarianism to Swedenborgianism does not necessarily, in all cases, imply any essential change of opinion in reference to the Divinity of the Son of God.

"LETTERS AND SERMONS.—1. *Mrs. Dana's Letters, addressed to relatives and friends on the Trinity.* 2. *Dr. Gannett's Dedication Sermon at Montreal.* 3. *Rev. B. F. Barrett's Sermon on the Corner-Stone of the New-Jerusalem.*

'We have the pleasure of an acquaintance with the authors of these several productions. The Rev. Dr. Gannett, of Boston, is the successor of the late Dr. Channing in the ministry, and wears gracefully the mantle of the moral and intellectual fame of his eminent predecessor. He is one of the editors also of that very able periodical, the Christian Examiner, which is devoted to secular and biblical literature, and champions the doctrines of the particular denomination, to which he belongs. The Discourse, delivered at Montreal, last May, on the occasion of the dedication of a new Church there, is an able exposition of his peculiar opinions.

Mrs. Dana, well known in this community, where she was born and educated a Trinitarian Congregationalist,—the daughter of a most excellent and learned divine, whose fame is known in the churches, has, recently, we understand, relinquished the faith of her fathers, and embraced the doctrines of the Cambridge school. Her letters exhibit a faithful picture of the struggles through which her mind has passed in arriving at her present sentiments, as well as an ingenious array of the arguments by which she attempts to support them. She has, heretofore, been favorably known by some works of fiction of a moral and religious character, and some poetical effusions and productions of which she is the author.

The change in the mind of Mr. Barrett, has been of a different kind. Embracing, formerly, the views now advocated by Mrs. Dana and Dr. Gannett, and maintaining them, with ability, from the sacred desk, he, some years since, abandoned them as untenable, and embraced the doctrine of the Supreme Divinity of the Son of God. The Discourse before us, is one of the most luminous and masterly defences of that doctrine that we ever happen to have met with.'

III. 'Francis & Co's Cabinet Library of choice prose and poetry.' No. III. contains, 'The Dream, and other Poems,' by Hon. Mrs. Norton. No. IV. contains, 'The child of the Islands,' by the same author. In the Preface to this edition of 'The Dream' the author thus complains of the manner in which her works have been handled by American publishers:

'A compliment has been lately paid me on the other side of the Atlantic, which I confess I have received very unwillingly. I allude to the reprinting of my published poem in an American paper—a huge mammoth, a very boa-constrictor of a paper, which has contrived to swallow it all. Now, anxious as I naturally am to become acquainted with, and popular among, my friends in 'the Far West,' yet, if it so pleased them, I could wish to be more formally introduced. I would fain not appear before BRYANT's countrymen and fellow-citizens in such a very careless undress; indeed, this sort of dealing is hard, both as respects Author and Publisher, in England: hard on the Author, who has no opportunity of revising and correcting the errors of his work, and trebly hard on Publisher, who sees a copyright, which is his private property, most unceremoniously appropriated, just after he has probably been at considerable expense to produce the work in what he considers a fitting manner.

'Of a still more equivocal nature is the compliment, (if compliment it can be called,) of printing and publishing poems as mine, which are not from my pen, and of whose authorship I know nothing. These poems may be as good, or better than those which I am in the habit of writing, but they are *not mine*, and therefore I would rather they were not attributed to me. Moreover, the 'Melancholy Musings' given to me, by no means express my real sentiments. I am thankful to say that I still believe in 'Love' and 'Friendship' quite as firmly as in the outset of my life; and that, far from taking that saucily high tone with the 'meteor, Fame,' and treating her with a sort of despairing contempt, I am reasonably anxious that what I write should be read and approved of; willing to take all pains to attain that desirable end; and at this moment full of hope and interest respecting the success of this very volume, and the chance of my having, perhaps, to correct a *third* edition, through the indulgence of my readers.'

IV. THE BOW IN THE CLOUD. This volume contains Fifteen Discourses by Rev. G. Ware Briggs of Plymouth, on the following subjects, viz:—Gethsemane. Jesus Refusing the Wine and the Myrrh. The Sign of Promise. Bethesda. Blessed are they that Mourn. The Cloud of Witnesses. The Christain View of Life and Death. Death of the Young. The Duty of the Hour. Enduring Life. The Law of Consolation. The Resurrection and the Life. Present Experience of Immortal Life. Immortality of the Human Heart. The Peace of God—and is published by Joseph Dowe, 22 Court street.

We hope to present to our readers, at an early day, a fuller and more adequate notice of this volume. From a cursory glance at its pages we are impressed with an assurance that it will prove a most acceptable and valuable contribution to our religious literature. The topics it will be seen are of the deepest practical interest and moment, and from the known sentiments of the author it is certain that the most beneficent and hopeful views pervade these discourses; that he who reads them will behold the light of a Father's infinite love shining over the dark and trying experiences of life and mortality; and that they will cause the bright bow of consolation and promise to span the thickest clouds of sorrow that may have gathered over his spirit.

ANTI-SLAVERY BAZAAR.

Faneuil Hall is at present a scene of the greatest attraction to many of our readers, and will well reward the visit of every one. The tables are loaded with the richest abundance of tasteful and elegant articles, and living nature vies with the ornaments of art, in spreading beauty and brilliancy over the spectacle.

In the acknowledgment of money received by the Treasurer of the A. U. A., in last week's Register, the following was accidently omitted.

From Rev. Claudius Bradford's Society, in Bridgewater, 19,00

IMPORTANT PUBLICATION.

James Munroe & Co., have just issued a 'Memoir of the Life of Henry Ware, Jr., by his brother John Ware, M. D.' We hasten to announce the fact to our readers. The work is the product of fraternal affection, and is a worthy memorial of one whose name is written in ever living letters in the inmost hearts of all the friends of Christian truth, holiness and love, in this country and in other lands. The volume is executed in the very best form of page and typography, to answer the purpose of conveying the greatest amount in the most agreeable and convenient style. It is embellished with two most speaking likenesses of Mr. Ware, at different periods of his professional life. These alone would render the work precious to every Unitarian. We hope often to instruct and edify our readers by extracts from the body of the work.

THE PRESIDENCY OF HARVARD COLLEGE.

It affords us great pleasure to learn that the Hon. Edward Everett has accepted the nomination to the presidency of Harvard University. The friends of the University have for years been unanimous in the opinion that he would be the man to succeed President Quincy; and were it now left to them, he would be elected by acclamation. Some narrow sectarists, who think more of their creed than the good of society, and who would rather see the University deserted than not to have it a sectarian institution, will, no doubt, object to Mr. Everett; but the people generally, of all denominations, would most heartily concur in his appointment. As a scholar, we presume that Mr. Everett has, in this country, but few equals. Besides, his residence in Europe, and the society in which he has moved, both in Europe and America, have been well calculated to fit him for the presidency. His superior talents, his high attainments, his finished and graceful eloquence, his gentlemanly manners, and the fidelity and ability with which he has filled the various responsible offices which he has held, have given him a popularity which but few men enjoy; and we believe his appointment would be hailed throughout our country with rejoicing. [Universalist Miscellany.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

RELIGIOUS ASPECTS OF THE TIMES.

Rev. Dr. Skinner of New York on the tenth Anniversary of the formation of the Mercer Street Orthodox Church, of which he is pastor, delivered a discourse on the above subject of which the following is an extract. We regard the greater part of the circumstances of which he complains, as encouraging evidences of the progress of society, and of the workings of real Christian light, liberty, and truth in the heart of the community.

Antiquated folly is, indeed, attempting again to obtain currency, in some of the particulars referred to, but it will show itself only to be rebuked and driven from the scene, not by the arm of power, but by the good sense of an enlightened generation.

After speaking of certain infidel tendencies of the age, and the development of new things, the author says:

'What unwonted accessions is Popery receiving from a branch of the Protestant Church! What developments have recently been made by Jesuitism! How suddenly are the dark ages metamorphosed into brightness itself; and how have the Reformation and the Reformers almost passed out of the respect of many who sull call themselves with Protestants! Descendants of the Puritans are learning rather to criticise and blame, than honor their ancestors; and are forsaking their fathers' churches, and connecting themselves with those by whom their fathers are despised and unchurched! To what a dizzy height has the love of form and pomp in worship suddenly grown! And to what an extent has simple, spiritual piety been displaced by the religion of taste and sentiment—a religion in no measure opposed to the spirit of the world! How is sacerdotalism—vicarious religion—invading the sole and eternal Priesthood of Christ—rising and spreading abroad much beyond the pale of the Romish Church! And what a change has occurred and is yet on the advance, in respect to the mode of evangelizing men—substituting for the individual influence and labors of all Christians, the proxy proceedings of agents and societies! And what shall we think of the philosophy which has newly come up, and is diffusing itself everywhere, like a secret infection in the atmosphere—a philosophy which, calling itself spiritual and Christian above all others, resolves the greatest of miracles into the laws of Nature, and makes the Divine government a metaphor, and confounds God and Nature, and subjects Christianity to the sway of science, and denies the reality of facts in the history of Christ! And to finish this imperfect outline, let two additional facts be mentioned; facts of the most serious and alarming character:—first, that there are now almost none of those remarkable manifestations of the Holy Spirit, which we have hitherto regarded as the brightest glory of the present century; and secondly, that an impression unfavorable to these brightest displays of the Divine mercy, as the most desirable means of propagating Christianity, is apparently prevailing in minds which seemed once to desire them earnestly, and to depend upon them, as necessary and indispensable. Not only are those mighty works of grace, which in our churches, colleges and academies, in our cities and villages and townships, filled masses of minds simultaneously with one absorbing desire for salvation, and fulfilled in some measure the prediction, 'Who are these that fly as a cloud, and as the doves to their windows'—not only are scenes like these, scenes, worthy of angelic celebration, superseded now by hitherto unknown exhibitions of associational greatness and strength, and of religious form and pageantry, but by too many signs they appear to be regarded even by some who once stood for them, with Edwards and Whitefield, against all opposers, as, on the whole, of questionable value.

Now, in circumstances like these, and with our eyes open upon the face of the religious and ecclesiastical sky, what should be our stand, and what our course of procedure, as wise men, devoted for life and death to the cause of Christ? I think we may learn something here from the lessons of experience. The past is admonitory. Mistakes have been made. It is not to be wondered at. The age has been so full of life, its activity has been so abundant, its enterprises, measures, proceedings and inventions so various, bold, and original, that it would be contrary to reason to look for perfection, or for more than a distant approach to it. Let us name some apparent mistakes. The very energetic spirit of these times, is in nothing, perhaps, more distinctive, than in choosing to act through societies. Societies have become exceedingly numerous; and still they are multiplying continually; some of them have become very strong. Several incidental evils have arisen. Weak men, society agents, have been rendered strong by their connection with societies, and having the use of power which does not legitimately belong to them, cannot use it well. Again, the members of the church, supporters of societies, look to societies to do what they should be all individually employed about, night, and day, and with all their might. Moreover, societies require management, and much management in the hands of men, involves more manœuvering and finesse, than are consistent with the simplicity of Christ.

ing must not be preaching, but be wrought up in some measure with the enticing words, and amusing figures and stories, and perhaps self-commending artifices and ruses of popular rhetoric; and it is thought not amiss, sometimes, to encourage it by applauses; than which way of proceeding in Christian assemblies, what could be farther from the honest spirit of the gospel, as it appears, for example, in the business meetings of the first disciples? [Acts i. and iv.] And farther still, for one, I think that the publishing to the world the names of contributors, with the sums given annexed, is such a violation of that precept of Christ, which requires, that in giving we hide from our left hand what our right hand doeth, as hardly any invention could have surpassed.'

LIBERALITY AMONG THE BAPTISTS IN ENGLAND.

We have before alluded to the circumstance that the Baptists in Great Britain have not so universally, as in this country, implicated themselves with the exclusive sects. Liberal ideas have always been current and even prevalent among them. The following is an illustration of this.

ORDINATION AT DOVER, ENGLAND.

On Tuesday, September 2d, the Rev. J. L. Short was ordained pastor of the General Baptist Church, which assembles for worship in Adrian street Chapel.

[After the usual proceedings, Mr Short rose and spoke of his motives for entering the Ministry, his previous connection with another society—and why he left it—which was to pursue for three years more his studies. He then proceeded as follows:]

'Believing as I do, to use the words of one of our most venerated members, that, when I ascend the pulpit, I have a higher master to serve than any council, or synod, or assembly, by whom the confessions and articles of Christ's Church have been framed, I could not have conscientiously bound myself to any of their dogmas.

'I believe in the existence of one God the Father, of whom, and through whom, and to whom, are all things, and there is none other but he. I believe that from the creation of the world the invisible things of him, even is *eternal* power and godhead, have been clearly seen, being understood from his works. I believe that in sundry times, and in divers manners, he spake in times past unto the fathers by Moses and the Prophets; and that through them he made known a large portion of his will to the children of men. I believe that at these last days he hath spoken unto us by his Son, who is the brightness of his glory and the express image of his person; that through him he has revealed his will fully and completely to us, that he has constituted him the one mediator between himself and ourselves, and has sent him to be the savior of the world. I believe that through him God is now reconciling the world unto himself by acquainting men with his character, restoring them to their allegiance and making them his friends. I believe that Jesus, who has been raised from the dead by the power of the Father, and has set down at the right hand of the Majesty on high, still exerts a power and influence over the church, of which he is the head, and in which he has established two ordinances, namely, Baptism and the Lord's Supper, that his disciples may be bound to him, and continually reminded of him, and that he will come again in the glory of his Father to judge the quick and dead, and reward every man according to his work. And finally, I believe that his religion will never be appreciated or effective, unless accompanied by the preaching of himself in his character and offices; and that it will exercise its full power on the hearts and lives of men, only when it is preached as his religion, resting on his authority, as a divine messenger; only when his doctrines are represented as matters of revelation, not as truths to be sustained by human reason; only when his precepts are represented as commands from God, the Supreme Law Giver, to be obeyed on the *ground* of rightful law, not on the *ground* that we can show them to be right or expedient. My belief in the divinity of his mission is firm and unchangeable. Such is a brief summary of my religious views; yet it is my duty to inquire further, and to study more; and if that further inquiry and more arduous study should throw new light upon my mind, it will be my duty to declare it, and yours to judge of it. I am tied to no creed. Receiving the Scriptures as the writings which contain the revelations made by God to man, I can own no other standard of religious truth. I desire to obey them, and to lead you to do so. It is only when we go to them with a free yet devotional spirit, that we can expect their full influence to be exerted on our lives, or that we can justly hope they will prove to us, the power of God unto salvation. May God, of his infinite mercy, grant that they may prove themselves to be such to every one of us, that at the great day, when the secrets of all hearts shall be revealed, we may be found to have been faithful to each other, faithful to our Savior, faithful to our God, and that in the presence of our Lord Jesus Christ at his coming, we may prove my hope, my joy, my crown of rejoicing.'

PUSEYISM IN BOSTON.

From the following editorial article in the Christian Witness and Church Advocate,' it will be seen that the ministers and people of the 'Church of the Advent' have no remedy at submission to the rebuke which has been administered to them by the rightful authority of their Church.

'We very sincerely regret that there should have been any occasion for the decided expression of episcopal disapprobation contained in the bishop's letter. From what we have seen and known relative to the introduction of offensive novelties into the church service in this parish, we feel conscientiously bound, as we love the unity, harmony, and purity of the Church, to express our conviction that the position taken by the bishop in his letter is just, and such as he was led to take by a strong sense of duty to that portion of the flock of Christ over which the Holy Ghost hath made him overseer. It is very much to be desired that this parish should not persist in so conducting public worship as to openly and seriously violate the established custom which, for so many years, has prevailed in our Church.

Especially is it desirable that they should give up these innovations, when these same things, in the Mother Church, have led those who indulged in them from one degree of irregularity to another, until many of those who most fancied them have apostatized from the Church, and have gone into the Romish communion. Can we expect any different result in this country? will not the same antecedent be surely followed by the same consequent, on this side of the water? That these 'novelties which disturb our peace,' may lead to Rome, has already been painfully demonstrated in England.

We hope that as good churchmen, the ministers and members of this parish will conform to the established usage of the Church, and thus remove all cause of complaint, and all bar of future and further departure from the doctrines and usages of our branch of the *Protestant Episcopal Church*.

Our columns are closed to any controversial communications upon this subject.'

REMINISCENCES OF NOTED PREACHERS.

A correspondent of the Newark Advertiser has commenced a series of letters on this subject, from which we make the following extract:

It was once my good fortune to see the great Dr. Emmons, the father of Emmonite theology, and the man who boasted that he once 'dandled Timothy Dwight on his knee.' When I saw him he was *ninety three*—and he wore the old fashioned *cocked hat*, and small clothes, with huge knee-buckles. He had a broad, intellectual countenance, with long white hair falling over his shoulders. The boys followed him in the streets to stare at him—and when he ascended the platform in the Chatham street Chapel—during the anniversaries—the whole body of the clergy rose up to do him reverence.—Very few of them had ever seen him before, as he seldom left the little town of Franklin in Massachusetts, where he preached more than fifty years! At the age of eighty he gave up preaching, as he said 'before he fell into his dotage'—and during the last fifteen years of his life he took part in no public exercises. The late Dr. Breckenridge was in the same pulpit with him, during that first visit to New York, and called on him to pray—this he declined—he even declined pronouncing the benediction. He said 'he had quit work forever, here.' But while he was at work, no one labored harder. He studied twelve or fourteen hours a day, and seldom quitted his study from morning till night. Once his hired man came into his study to ask his assistance in gathering some hay, telling him that it would soon spoil. 'Let it spoil,' the old doctor replied, 'I cannot leave *my* work to do *yours*.' At another time, an intemperate grandson of Dr. Emmons' friend accosted him in the presence of several by-standers, and tried to make them believe that he was familiarly acquainted with the Doctor. But he was not recognized. 'What,' said he, 'do you not know me, Doctor? I have held the stirrup for you to mount your horse at my grandfather's, many a time.' 'You look as if you had never been in so good business since,' replied the Doctor, looking at his red face very archly. A pompous young preacher once asked him how he liked his sermon. The Doctor, then ninety years old, rose from his chair, protruded his cheeks, inflated his chest, raised his eye-brows, and after a significant *puff*, sat down without saying a word. To another young man, he said, 'your sermon was too much like Seekonk, plain, *long and level*.' He used to say of Dr. Dwight, 'when I was at Yale, I used to take him up in my arms. He was a pretty boy.'—Dr. Emmons was a Connecticut man, and died in Massachusetts in 1840. He was a man of most powerful intellect, and eminent piety, but full of the 'heresies of New England divinity.' Perhaps he was the clearest writer on metaphysical subjects our country has ever produced.

FREE CHURCH IN NEW YORK.

Free Unitarian Worship will be commenced to-morrow (Sunday) afternoon, at 3 o'clock, in Columbian Hall, Grand-street, under the direction of Rev. Mr. Wellington, late of Boston. As we have been constrained to give room that we could ill spare, on several occasions, to the articles of those Unitarians who deem a Free Church in our City desirable, we shall in turn urge them all now to take hold and support the Free Church movement with vigor and perseverance. It will be aided by many members of the old Societies, and has the entire approbation of these Societies, so that there need be no jealousies or nor discussions with them. Mr. Wellington is a worthy and unexceptionable Minister in the regular fellowship of the order; there is no other distinctively Unitarian Society below Spring street or East of Centre. The seats are and will be entirely free to all, without distinction, and the present location is but temporary, and will be retained or changed according to the wants of the future Society.—Let those who feel an interest in this movement give it their prompt, personal and active attention. [From the Tribune of Dec. 13.

CHURCH OF THE SAVIOR BROOKLYN N. Y.

We learn from the *Commercial* that there was a collection last Sabbath morning in the 'Church of the Savior,' (Unitarian) Brooklyn, of two hundred and twenty six dollars and upwards, for the benefit of the poor. In the printed report of the 'Association for the Relief of the Poor' of that City there is a list of articles received from various religious societies, amounting to seven hundred pieces, of which number two hundred and fifty one were contributed by the 'Samaritan Society,' connected with this Church, beside a list of articles received from individuals connected therewith. In the returns of collections by the Committee for obtaining subscriptions for the contemplated City Hospital, six hundred of fourteen hundred dollars collected were contributed by members of this Church. One of its members had previously given five thousand dollars for that object.—There are about forty churches in Brooklyn of various religious creeds. [Ib.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ On Thursday, Dec. 16th, the bill for the admission of Texas as a State, came up, as the order of the day, in the House of Representatives at Washington, the *previous question* was demanded and sustained *previous to all debate*, and the bill pushed through by a vote of 141 to 56.

On the same day in the Senate, certain resolutions of General Cass, Senator from Michigan, calling for information in respect of the military defences of the country, after quite a war-betokening debate were passed unanimously.

☞ The Northampton and Springfield railroad has gone into operation.

☞ The father and brother of the wife of Amos Kendall have been burned to death by a prairie fire in Missouri. The son of Mr. Kendall, it will be remembered, was recently murdered in a street fight at Washington.

☞ The intelligence of the conflagration at Pittsburg reached the officers and crew of the frigate Constitution, while in the Chinese seas. Captain Percival has transmitted, through Chief Justice Shaw of Boston to the Mayor of Pittsburg, the sum of 1950 dollars, as a contribution from that ship to the relief of the sufferers by the fire.

☞ The latest accounts from Jamaica and Barbadoes are very satisfactory. In the latter colony the state of the finances is highly encouraging. The income is £45,000 while the ordinary expenditures are £35,000.

☞ In the Congress of the United States, on Wednesday, Dec. 17th, Messrs. Ritchie and Heiss, the editors of the administration organ, having before been chosen printers for the House, were elected printers of the Senate by a vote of 27 out of 49.

In the House, Mr. Winthrop presented the resolutions of the legislature of Massachusetts on the subject of the naturalization laws, the question of the reference or to which, whether to the Judiciary Committee or to a special Committee, led to an extended debate, in which Lewis C. Levin, a native American member from the 1st district of Pennsylvania including the southern portion of the city of Philadelphia, distinguished himself by an able speech and had the floor at the adjournment of the House.

☞ The steamer Acadia arrived about 1 o'clock in the morning of Friday, Dec. 19th, 14 1-2 days from Liverpool—72 passengers from Liverpool to Boston, 5 to Halifax.

The steamer Caledonia arrived out on the 28th of Nov., 12 days from Boston. The Great Western arrived out from New York on the 21st of Nov 14 1-2 days passage.

The sailing packet Joshua Bates arrived out from Boston on the 21st, a passage of 15 days.

The accounts respecting the potato disease continue to be bad. An apprehension of a scarcity of provisions still prevailed, although it seemed to affect political and general speculations, more than the prices which, if any thing, had declined, the last two weeks. Lord John Russell and Lord Morpeth had avowed themselves converts to the opinion that the ports ought to be opened. The money, and the cotton markets were depressed, the latter to the lowest point it has ever reached. The railroad panic still continued and had extended to the continent The grain market in the north of Europe exhibited a rise in price, both of the articles themselves and of freight.

Ibraham Pacha had arrived in France. The British had been again defeated in New Zealand. Col. Despard had attacked the native strong hold with 500 men and been repulsed with the loss of a quarter of his forces and several officers of rank. Disturbances still continue in the interior of India, and there had been an insurrection in Burmah.

Great excitement existed in England in reference to the proceedings and tone of this country and its government. They were in a state of mind to be highly sensitive to the Message of President Polk, for which they were looking with extraordinary interest. Warlike preparations were going on on a large scale.

☞ The 21st anniversary of the landing of the Pilgrims at Plymouth was observed, in that place, on Monday Dec. 22d under the most favorable and interesting auspices. The company assembled in the forenoon, in and about the Court House, and moved in procession to the Unitarian Church, where after the ode written by the venerable Judge Davis, many years ago, commencing with the words, 'Sons of renowned sires,' had been sung, President Wayland read the 105th Psalm and part of the 28th chapter Deut. and 20th Psalm.

Rev. Dr. Kendall of Plymouth then offered prayer and the religious services closed with 'Old Hundred,' Dr. Pierce of Brookline giving it out, line by line.

The procession then moved to the Hall of the railroad depot to dine, the march being so arranged that every person on the route from the Church to the Hall placed his foot on the 'Plymouth Rock.'

Judge Warren, the President, Hon. Morton Davis, President Quincy, Rufus Choate, Geo. S. Hillard, Col. Clifford, and Edward Everett addressed the company, and Dr. O. W. Holmes read a poem, at the tables.

☞ One of the editors of the Salem Register, who was present, has given, in that paper, a very interesting account of the occasion from which we extract the following:

About 500 sat down to the tables, and hundreds more would have joined, could a hall large enough to hold them have been obtained. The five kernels of parched corn, emblematic of the distress of the Pilgrims, who were at one time reduced to that allowance for a meal, were, as usual, placed by the side of each plate. Judge Warren, President of the Pilgrim Society, who sat in the original arm-chair brought over by Gov. Carver, in the May Flower, presided with great dignity, and, for him, unusual *gravity*. On the table before him was placed the baron of beef sent by Mr. Webster, and served up in the May Flower platter. This prominent object attracted great attention and called forth some excellent sentiments. Mr. Stevenson, of Boston, at the close of his speech, humorously alluded to it as the only titled thing at the table—said that it was sent there to be *cut*, that it had been *cut* in a manner worthy of *John Carver* himself, and he would proceed to *toast* it. He accordingly gave—

'*The Baron of Beef*—The only title that is *meet* in New England, and the only one adapted to our *taste*.'

This immediately called up Mr. Clifford, of New Bedford, who begged leave to add as an appendix—

'*The Nobility of Marshfield*—It has shown us the distinction between the feudalism of the Old World and the republicanism of the New. In the one, the *Barons* fed upon the *people*; in the other, the *People* feed upon the *barons*.'

Having been called out at another stage of the proceedings, Col. Clifford concluded his speech with the following toast.

'*The Tariff Policy of the Pilgrims*—Though pledged to *high duties*, their first manifest consisted in a list of *free articles* drawn up and signed in the cabin of the May Flower.'

ARREST OF ALBERT J. TIRRELL. *The Murderer of Mrs. Beckford.* This individual has at last been arrested, and after all hopes had been given up, as it was supposed he had left the country.

Capt. Youennes, of the First Municipality police, received information last Sunday, by a private letter from New York, that Tirrell had shipped for New Orleans in one of the regular packet ships under the name of William Dennis. He immediately laid the facts before the Recorder, and obtaining the assistance of officer Trescazes, chartered a pilot boat and set sail for the Gulf. They boarded several vessels, but could not find the name of William Dennis among the list of passengers, and began to think their information was incorrect.

At last a vessel hove in sight, on Friday morning last; on nearing her she proved to be the ship Sultana from New York. They boarded her, and upon enquiring of the captain whether he had a passenger named Dennis, received an affirmative reply—but neither he, the mate, nor any one else, could tell which of the passengers was Dennis. Mr. Bowditch a custom house officer, being aboard, called the roll of the passengers; when the name of Dennis was called, a good looking man, in a rough blue pilotcloth suit, with a glazed cap on his head, stepped out. Youennes said, 'Sir, I want you.'—'What for?' inquired Dennis. 'There is no occasion for any conversation; I suspect you know,' replied Youennes. 'Have you got a warrant?' inquired Dennis. 'Yes!' was the reply. 'Let me see it.' [illegible]e it is,' said Youennes, producing it and handing it to him; 'are you satisfied?' 'Yes.'

The handcuffs were then placed upon his wrists, and when the tow boat Porpoise came along side the officers transferred him to her, and yesterday about 12 o'clock, arrived in this city and took him before Recorder Genois.

He was called up to the Recorder's desk about 2 o'clock, and Mr. Jarius Vinney of No. 3 Magazine street, was sworn, and identified the accused as Albert J. Tirrell, from having known him for many years and being brought up in the same village with him. 'What is your name?' said the Recorder looking at the prisoner. There was a pause of a second, in which all eyes were turned upon the suspected man, expecting of course that he would deny his identity; but to the surprise of every one, he said in a soft, mild voice—'Albert J. Tirrell, sir.'

Mr. Bates, of the firm of Bates & Tirrell, also identified the accused as Albert J. Tirrell. The Recorder then informed him that he should commit him, without bail, upon the charge of having murdered Maria A. Bickford, in Boston, until a requisition could be obtained from the Governor of Massachusetts. The prisoner bowed his head and was removed.

There was nothing found upon his person but a revolving pistol, with every barrell loaded and capped. His trunk contained nothing at all. On the way up he endeavored to jump overboard, but was prevented by the officers. [Picayune of Dec. 7.

TIRRELL, THE MURDERER. This man, accused of one of the foulest crimes, has since his arrival in the city maintained the most gloomy silence, scarcely answering the officers who have occasion to address him, and passing the whole of the day in a lethargic state.

There is so little doubt, from his conduct since his arrest, that he will snatch the very first opportunity to commit suicide, that the officers are continually compelled to watch him, or to put him under such restraint that it would be impossible for him to destroy himself. [Picayune of Dec. 9.

☞ In the Senate of the United States, on Thursday, Dec. 18th a special committee, favorable to the object, was after debate, on a contested vote, raised to consider the claims to indemnification for French spoliations prior to 1800.

Mr. Atchison of Missouri offered resolutions for the organization of a Territorial Government in Oregon.

Mr. Allen of Ohio submitted a resolution for the abrogation of the Convention with Great Britain, and terminating the joint occupation of Oregon.

In the House the naturalization question was again debated, Mr. Levin concluding his eloquent speech, and other members participating.

The subject of Oregon coming up, Mr. Winthrop offered the following resolutions:—

Resolved, That the differences between the United States and Great Britain on the subject of the Oregon Territory, are still a fit subject for negotiation and compromise; and that satisfactory evidence has not yet been afforded that no compromise which the United States ought to accept can be effected.

Resolved, That it would be a dishonor to the age in which we live, and in the highest degree discreditable to both the nations concerned, if they should suffer themselves to be driven into a war, upon a question of no immediate or practical interest to either of them.

Resolved, That if no other mode for the amicable adjustment of this question remains, it is due to the principles of civilization and Christianity that a resort to arbitration should be had; and that this Government cannot relieve itself from all responsibility which may follow the failure to settle the controversy while this resort is still untried.

Resolved, That arbitration does not necessarily involve a reference to crowned heads, and that if a jealousy of such a reference is entertained in any quarter, a commission of able and dispassionate citizens, either from the two countries concerned, or from the world at large, offers itself as an obvious and unobjectionable alternative.

Mr. Douglass, per contra, offered the following, which he said he would call up when Mr. Winthrop's were taken up, and move them as a substitute for those.

Resolved, That the title of the United States to the Territory of Oregon up to 54 deg. 40 min. is not a subject of compromise.

Resolved, That the question of title ought not to be submitted to arbitration.

The U. S. war steamer Princeton arrived at Boston on Friday afternoon, Dec. 19th from Norfolk, and anchored near the Navy Yard. In a few minutes after her arrival, a fire broke out in the woodwork near one of the boilers, which at one time threatened the destruction of this noble steamer. By great exertions it was got under. Most of the valuables on board were removed to the Yard by means of boats.

In the report presented to Congress Mr. Secretary Walker states the receipts and expenditures for the fiscal year, ending June 30th, 1845, as follows:—

RECEIPTS AND MEANS.

From Customs,	$27,528,112 70
From sales of Public Lands,	2,077,022 30
From miscellaneous sources	163,998 56
Total receipts,	$29,769,133 56
Add balance in treasury 1st July 1844,	7,857,479 64
Total means,	$37,626,513 20
The expenditures during the same fiscal year amounted to the sum of	29,968,206 98
Leaving a balance in the treasury on the 1st July, 1845, of	$7,658,306 22

The estimated receipts and expenditures for the fiscal year ending 30th June 1846, are as follows:—

RECEIPTS, VIZ.

From customs, first quarter, by actual returns of the collectors,	$8,861,932 14
For second, third, and fourth quarters, as estimated,	15,638,067 86
Total from customs,	$24,500,000 00
From sales of public lands,	2,200,000 00
From miscellaneous and incidental sources,	120,000,00
Total receipts,	$26,820,000 00
Add balance in the treasury on the 1st July, 1845,	7,658,306 22
Total means as estimated,	$34,478,306 22

EXPENDITURES, VIZ.

The actual expenditures for the first quarter ending the 30th September, 1845, amounted to the sum of	$8,463,692 41
The estimated expenditures for the public service during the other three quarters, from the 1st of Oct. 1845, to June 30th, 1846, are as follows, viz: Civil list, foreign intercourse, and miscellaneous purposes,	$6,739,211 06
Army proper	2,594,735 06
Fortifications, ordnance, arming militia, &c.	2,346,778 82
Indian department,	1,649,791 94
Pensions,	1,356,556 02
Interest on public debt and treasury notes,	856,976 48
Redemption of the residue of the loan of 1841,	29,300 00
Treasury notes which are yet outstanding and are payable when presented.	687,764 18
Naval establishment,	4,902,845 93
Which, deducted from total of means before stated, leaves in the treasury on the 1st of July, 1846, an estimated balance of	$29,627,051 96 $4,851,254 32

But this balance is subject to be decreased by such additional appropriations which Congress shall make to be expended during the fiscal year ending the 30th June, 1846, and to be altered by the sums which may be presented for payment of the old funded and unfunded debt and old treasury notes.

QUICKER THAN TIME. The St. Louis papers are felicitating themselves upon the prospect that, when the magnetic telegraph is completed from Washington to their city, they will be able to report the speeches in Congress a few minutes before they are delivered, in consequence of the difference of longitude between the two places.

LOUISIANA. The new constitution of Louisiana has been ratified by a large majority of the votes which were given on the question, viz: in favor of it 12,277: against it 1,395. The Governor has issued his proclamation, declaring the late Legislature dissolved, and calling on the Judges of parishes and other officers, to hold elections on the third Monday of January next, for the choice of Governor, Lieutenant Governor, Senators, Representatives, Sheriffs, Coroners, &c.

NATIONAL ANTI-SLAVERY BAZAAR, FANEUIL HALL.

This Twelfth Anti-Slavery Bazaar, commenced on Tuesday, Dec. 23d, in Faneuil Hall, and will continue till after New Year's Day. The managers and their friends in all parts of the world have taken pains, during the year, to select the rarest and most beautiful articles of use and ornament for this occasion.

Among these may be mentioned the children's braided cloaks, dresses, bonnets and hoods, of the Victoria pattern, and of colors and materials not yet to be obtained here; opera shawls, cofas, and fichus, of almost impalpable fineness and of the greatest beauty and size; new music; rare books, both new and old; every variety of the most elegant writing materials, of kinds not usually imported. Oil paintings, water-color landscapes, flower and pencil drawings, of a high style of art. Elaborately wrought pieces of tapestry. Autographs of the English statesmen of the seventeenth and eighteenth centuries, with an engraving of each. Cranmer's black-letter Bible, 1587. Mossed ornaments, ferns and grasses. Scottish clan tartans—royal Stewart, Flower of Dumblane, and many others. Chinese toys, scarfs, and screens. Every kind of the most beautiful knitted, netted and embroidered Berlin worsted and cotton work. *Papier mache* articles, Æolian Harps. The rare Staffordshire China, never imported, on account of its fragility; with white gilded porcelain door-handles and plates.

A table has been arranged especially for the selection of new year's presents for children, in the centre of the hall.

The Liberty Bell will be published on the first morning of the Bazaar, the contents by Clarkson, Garrison, Giddings, C. M. Clay, William and Mary Howitt, Lowell, Longfellow, Mrs. C M. Kirkland, Mrs. Follen, Furness, Miss Fuller, and many other distinguished persons.

Half the articles expected are not yet received, and cannot be specified; the collection being far more extensive, attractive, rare and beautiful than any former one.

Maria W. Chapman,	Louisa Loring,
Eliza Lee Follen,	Ann T. G. Phillips,
Susan C. Cabot,	Henrietta Sargent,
Frances M. Robbins,	Sarah H. Southwick,
Helen E. Garrison,	Eliza Merriam,
Sarah B. Shaw,	Sarah S. Russell.

☞ The article on the fourth page of our last paper, entitled 'Poetry of Trade' ought to have been credited to Hunts' Merchants Magazine.

☞ TEMPERANCE, SUNDAY EVENING.—Mr J. B. GOUGH speaks at the Tremont Temple on Sunday Evening. Admittance 6¼ cents.

M. GRANT, Pres. B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. d27

☞ ANNIVERSARY. The Howard Sunday School, connected with the Pitts street Chapel, will hold an Anniversary of their School on Sunday (tomorrow) evening, commencing at 6½ o'clock.

The friends of the Ministry at Large are respectfully invited to be present, and the delegates to the Fraternity are particularly notified of the occasion, and notified to attend. d27

MARRIAGES.

In this city, Mr Robert W. Towne, of Kennebunk, Me., to Miss Susan D. Emery of Boston.

On Monday morning, by Rev Dr Parkman, Rev W. B. Greene of Brookfield, to Miss Anna B., daughter of Robert G. Shaw, Esq. of Boston.

20th inst, Dr S. F. Gbadwin of Lowell, to Miss Martha B. Wilkins of Boston.

In South Boston, 23d inst., Mr John K. Pike to Miss Mary A., daughter of the late Alexander Glover of Dorchester.

In Roxbury, Mr Joseph W. Mathers to Miss Adeline D. M'Cain.

In Andover, 16th inst., by Rev Mr Taylor, Mr Charles N. Ingalls to Miss Hannah J., daughter of Asa Abbott, Esq. all of A.

In Billerica, 21st ult, by Rev James Thurston, Mr Otis Nichles to Miss Lovina Durer, both of Billerica.

In Lowell, 19th inst, Mr Orrin M. Challis of Danville, to Miss Elizabeth E. Cromby of Boston.

In Danvers, Mr William Brown to Mrs Susan Cole.

In Thompson, Ct., 7th inst, Mr Leander Andrews of East Douglass, to Miss Maria Tift of Slaterville, R. I.

In Greenville, Pa., 6th ult., Dr Frank Comton, of G., to Esther H., daughter of Col Russell Hastings.

DEATHS.

In this city, 20th inst, Mr George H. W. Somerby, 26. Mrs Mary Eliza, wife of Nathan Rice, formerly of Haverhill.

19th inst, Maria, wife of Dea Nathan Clark, formerly of Waltham, 31.

In Cambridge, 17th inst, Joseph Hill, Esq. 80.

21st inst, Dea Silas Everett of Wrentham, 67 yrs.

In Andover, 2d inst, of typhus fever, Mrs Mary, wife of Joseph Cummings, 63.

In East Randolph, 16th inst, Warren Hunt, 40.

In Dedham, 21st inst, Capt Daniel Covell, 64, well known as an able and experienced shipmaster.

In Lowell, 18th inst, Mr Jonathan Smart, a pensioner of the revolution, formerly of Sanbornton, N. H.

In Grafton, 15th ult, Sally, wife of Mr Haverlin Eddy, 27.

In Ipswich, Miss Martha E. Wade, 22.

In Bradford, Mrs Nancy, widow of the late John Ingersoll, Esq.

In Lynn, Mrs Philenda, widow of the late Mr David Harwood, 50.

☞ Whole number of deaths in Boston, for the week ending Dec 20, 50. Males, 17; Females, 33; Stillborn, 3.

Causes,—Consumption 14, small pox 4, infantile 4, scarlet fever 1, diabetes 1, inflammation of the lungs 2, do bowels 2, child bed 4, disease of the heart 1, do liver 1, intemperance 1, dropsy on the brain 1, teething 1, hooping cough 1, typhus fever 3, syphilis 1, fever and ague 1, asthma 1, convulsions 1, worn fever 1, rupture 1, croup 1, drowned 1, unknown 1.

Under 5 years, 15; between 5 and 20 years, 6; between 20 and 60 years, 25; over 60 years, 4.

ENLARGEMENT OF THE CRISTIAN EXAMINER. On the first of January, 1846, will be commenced a new volume of The Christian Examiner and Religious Miscellany.

The Examiner for 1846 will be enlarged by the addition of *twelve pages to each number, or seventy two pages in the year*, without increase of price, and on account of this improvement the publisher respectfully asks an increase of patronage.

Rev Drs Lamson and Gannett will continue to edit the Examiner.

Contents of No. CXXXIII for Jan. 1846, to be published on Thursday next.

Art 1. St Augustine and his Times.
2. Rev John Andrews, D.D.
3. New Hymn Books.
4. Duty of American Women.
5. On Christian Union.
6. Stuart on the Old Testament.
7. Christianity without Christ.
8. Life and Character of Dr Ware.
9. Plato against the Atheists.
10. Prisons and Prison Discipline.

Notices of Recent Publications.
Intelligence.
Editors' Notice, &c. &c.

WILLIAM CROSBY, Publisher,
d27 118 Washington st.

NEW BOOKS. The Lost Wheelbarrow and other Stories, by the author of Willie Rogers, &c. &c.

A new volume of Poetry for Home and School, some in extra bindings, for Presents.

Published and for sale by S. G. SIMPKINS, 21 Tremont Row. d27

GREENWOOD'S DISCOURSES. Discourses by Rev F. W. P. Greenwood, in 2 vols, 12mo.

For sale by JAMES MUNROE & CO., 2 School street, up stairs. d27

MARTINEAU'S DISCOURSES. Endeavors after the Christian Life—a volume of Discourses by James Martineau, 1 vol, 12mo, pp 300.

Published and for sale by JAMES MUNROE & CO., 2 School street, up stairs. d27

LIFE OF HENRY WARE, Jr. This day published by JAMES MUNROE & CO., Memoir of the Life of Henry Ware, Jr., D.D., by his brother, John Ware, M. D., 1 vol, 12mo, pp 500, with two fine Portraits.

For sale at 2 School street, up stairs. d29

CHRISTMAS AND NEW YEAR'S PRESENTS. The subscribers have for sale a large assortment of Books, Games, &c., for Holiday Presents, among which are—

ENGLISH AND AMERICAN ANNUALS.—Friendship's Offering, The Forget-me-Not, The Diadem, The Boudoir Annual, Leaflets of Memory, The Snow-Flake, The Gem of the Season, Rose of Sharon, Mayflower, The Rose, The Opal, The Musical Annual, The Christian's Annual, The Amulet, The Hyacinth, Youth's Keepsake, The Housekeeper's Annual, &c. &c., all elegantly bound and embellished.

ELEGANTLY ILLUSTRATED WORKS.—Goldsmith's Works, Childe Harold, Longfellow's Works, Poets of Europe, do of England, do of America, Sigourney's Poems, Wreath of Wild Flowers, Nature's Gems, Beauty's Costume, Lays for the Sabbath, Poems of Burns, Scott, Milton, Byron, Howitt, Cowper, Montgomery, Willis, Hemans, Scenes in the Life of Christ, &c. &c. &c.

ENGLISH BIBLES. A great variety of beautifully bound Bibles, English and American editions.

JUVENILES. All the new and popular books for Children, among which are The Boy of Spirit, Juvenile Forget-me-Not, I will be a Gentleman, I will be a Lady, Onward Right Onward, Mrs Sedgwick's Moral Library, Mrs Cleveland's Stories, &c. &c.

GAMES. Robinson Crusoe and his man Friday, The Strife of Genius, Race of Improvement, Christmas Cards, Merry Cards, Pass Word, American Revolution, Master Rodbury, What d'ye Buy, &c. &c.

CROSBY & NICHOLS,
d20 118 Washington st.

PRESENTS FOR THE HOLIDAYS. JUVENILE BOOKS. A large collection of Juvenile Books, many of which are new.

ANNUALS for 1846, at low prices.

MINIATURE EDITIONS of the standard Poets.

BIBLES.—A good assortment of Bibles in handsome type and binding.

Likewise,—Portable Writing Desks, Work Boxes, Portfolios, Pocket Books, Card Cases, Pencil Cases, &c. &c.

A variety of innocent and amusing Games for children.

For sale at SIMPKINS'S, 21 Tremont Row. d20

BRIGGS'S COLLECTION OF HYMNS.—Hymns for Public Worship, 1 vol 16mo, pp 432, containing 601 Hymns. 'In this selection some hymns are doubtless included which may may not be generally acceptable, and others more valuable, may have been omitted. Yet it is hoped it may contain a sufficient variety for the usual services of public worship, and that it may do something to quicken the spiritual life whose progress its pages would represent. [Extract from the Preface.

Societies wishing to introduce this collection will be supplied at 50 cents, in neat binding, by the Publishers, JAMES MUNROE & CO., 2 School street, up stairs. d20

THE BOW IN THE CLOUD. Fifteen Discourses, by George Ware Briggs, Junior Minister of the First Church in Plymouth, Mass.

'Behold the rainbow's form,
Hung on the brow of heaven!
The glory of the passing storm,
The pledge of mercy given.'

Published by JOSEPH DOW, 22 Court street.

THE CHILD IN HEAVEN—Being Thoughts adapted to the bereaved parent. Second edition, published as above. d20

MRS. LEE'S TRANSLATION of Walt and Vult, or the Twins. Translated from the Fiegeljahre of Jean Paul Richter, by the author of the 'Life of Jean Paul,' in two vols, 16mo.

Published and for sale by JAMES MUNROE & CO., No. 2 School street. d20

A BOOK FOR EVERY AMERICAN WOMAN. The Legal Rights, Obligations and Duties of Women, by Edward D. Mansfield, A. M.; Late Professor of History in Cincinnati College.

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MONTHLY RELIGIOUS MAGAZINE, for December. Just published by L. C. BOWLES, 118 Washington street.

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n29

NEW VOLUME OF THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, Edited by Rev Alvan Lamson, and Rev Ezra S. Gannett.

The Christian Examiner for January next being the commencement of a new volume, the publisher would commend it to the attention of the Unitarian public.

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Each number of the Examiner contains a great variety of Original Articles, Notices of all Publications of interest, and a complete record of Intelligence, both Foreign and Domestic.

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